THE MARROVV AND IVICE OF TWO HVNDRED AND SIXTIE SCRIPTVRES.

OR

MONAS TESSARAGRAPHICA,

That is:

THE FOVRE HOLY SCRIPTVRES of the Old and New Testament, appointed euery Sonday to be read in our Church of England, combined and brought vnto one chiefe head and point of doctrine:

Together with the reſt of the holy Scriptures, ſet out alſo for the principall ſolemne Feaſts of the Natiuitie, Circumciſion, and Epiphany of our Lord and Sauiour Chriſt Ieſus, of his Reſurrection, Aſcenſion, and ſending downe the holy Ghoſt vpon his Apoſtles, and the reſt of the Church aſſembled (in vniformity) in Ieruſalem, at the Feaſt of Pentecoſt:

WITH

1 *A generall Harmony and connexion of all theſe together:*

AND

2 *A particular analyſe of euery one of them:*

SO THAT

1 *Not the Miniſters alone:*

BVT

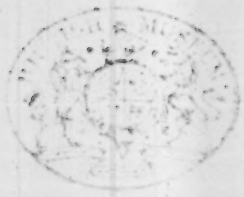
2 *Euery godly houſholder, and ſtudious Chriſtian may not onely*

1 *Confirme their conſciences in the ſound truth of the Religion* of Adam, Seth, Enos, Chriſt *and his Apoſtles:* But alſo

2 *Confute all aduerſaries, of what ranke ſoeuer, with theſe combined and ſelected euidences of Gods truth.*

Extracted by *Iames Forreſter*, Miniſter of Gods word at Enderby neere Bullingbrooke in Lincolnſhire, Chapleine to the Queenes moſt excellent Maieſtie.

Printed at London for Simon Waterſon *dwelling at the ſigne of the Crowne in* Paules *Church-yard.* 1611.



TO THE MOST CHRISTIAN, HIGH AND MIGHTIE PRINCE, OVR SOVERAIGNE LORD, *IAMES*, BY THE Grace of God, King of great Brittaine, France and *Ireland, Defender of the true, ancient, and Catholicke Faith.*

MOST Mightie Monarch, and our renowmed Soueraigne. It was the ſpeech and poſition of *Plato*, delighting in his owne element of *Philoſophy*, and farre exceeding others therein, *That thoſe States and Kingdomes were happie, wherein either Philoſophers held the Helme, or Kings and Potentates were able to diſcourſe philoſophically*. More bleſſed and happy had theſe bene, in his eyes & eſtimation, if he had knowne diuine Philoſophy, *that ſacred Theology*, & had begun to taſte that life eternall, by acknowledging of God in Chriſt Ieſus. It was the poeme of that moſt eloquent Orator, though a very proud man, (like the lad *Narciſſus* delighting in his owne ſhadow) *O fortunatam, natam,*

Platoes common-wealth.

Ciceroes common-wealth.

In 15.008

tam, me consule, Romam: He would also haue beene of another opinion, if he could haue spoken the tongue of *Canaan*, so well as the Latine and Roman language. For how had holy *Religion* (so called *a religando*) restraining men so effectually, as with a bridle, from that capitall sinne of pride and arrogancie, held him in, as with a curbe, and not suffered him to beare his head so loftily.

Romish synagogue and false Church.

But to speake no more of Heathen Philosophers & Orators, men without God in this world, weakened or rather wasted with that incureable disease of pride and selfe-loue. This iron age of ours, I may call it earthly, this old and last age, this crooked and decrepite time, this *melancolike Saturne*, or rather *Sathan*, hath ingendred a brood and issue of children, exceeding both *Plato* and *Cicero* in haughtinesse, and exalting themselues.

Pontifex Romanus hermaphrodita.

That Bishop of *Rome*, that monster of and among men, that *Hermaphrodite*, though calling himselfe by a most humble title and name, the *seruant of seruants of the most high God*, is neuertheless more proud then *Pharaoh*, more blasphemous then *Sennacherib*, of an haughtier spirit then *Nebuchadnezzar* and *Herod*; exalts the happinesse of the *Romish* Church aboue all other: enuies our felicitie (which he cals misery) and would haue vs happie, after the new *Romish* fashion. He disclaimes vs altogether, proclaimes vs heretikes and apostataes, for that we are departed (*aut mentiuntur philosophi*) from the true mother and the most ancient Catholike Church of Rome. They say, that all those are happy, and none other are blessed, but such as are blessed of that *Romish* Father, Christs Vicar, with his leaden

leaden paper, or parchment Bull-blessings: if a desparate stabber or ruffian like swash-buckler, and the diuels hangman (more bloudy then any butcher) may haue his bare word go for payment. Whether he be *Emperor, King, Priest*, or *Subiect*, he must be *Anathema Maranatha*, cursed with a greater curse then with Booke, Bell and Candle, that will not subiugate himselfe to that *Romish Money-monger*, S. *Peters Cacozelist*, and bastard successor: that will not giue him honour and worship, of *Douleia* and *Latreia*, as to the Lord God Almightie.

Whereupon those cursed impes of his, נעות ונעות *vagi & errones*, his vagabond false Prophets, those regular and secular Priests, those Man-slayers, King-killers, and traytors of that last, but most damnable and wicked order the *Iebusites* (I would say the *Iesuites*) those hellish Alchimists, calciners of Kings, Queenes, Princes, Nobles, Gentles and Parliament houses, such matters as neuer any but the diuels *Pyrophilactikes* wrought vpon. These, these I say, are still in hand with their *Romish caco-lukes*, to depart from the *English* Church, which hath so long stood excommunicate, to abhorre and detest our Temples and holy assemblies: to ioyne themselues to their catholicke, and (if you will beleeue the lyars) the most ancient Religion, to be reconciled to the *Romish* power, and not to take the oath of Allegiance, or of Supremacie, at the instance of any Magistrates, in the kingdome of *England*.

Amongst our selues there is yet another ranke of men, who haue seuered and torne themselues from the true Church of Christ, dispersed abroad, or gathered, either in great *Britaine, Germany, France*, or other

The seditious and factious conuenticles.

places. These people are very like bad Phisitions, who professe great cunning in healing other mens maladies, but are farre vnable to cure themselues. They would heale vs (whom they call *Babylon*) themselues being blind and vnskilfull in their owne grieuous diseases of pride and confusion. Oh (say they) happie were the inhabitants of this land, and more happie were the Rulers and Teachers, if they were members of the true, that is (as they call it) of their separated congregation. Twice happie should the people of *England*, and other countries be, if once they would worship God, according to his word with vs that are separate, abdicate and abiured. Thrice happy should they be, if they would throw away their *Leitourgie*, that is, their booke of *Common Prayer*, and would not pray to God, in any prescript forme of prayer, or premeditate: If they would not celebrate the feast dayes of Christ and his Saints: If they would not appoint the Scriptures, and stint them to be read vpon certaine daies and times: if they would separate the good from the bad, the cleane from the vncleane: if they would do all things after the discipline, forme and administration vsed in the primitiue Church.

Wherfore they cry out against our Church, holding it to be false and adulterate, *Antichristian*, *Babylonish*, and *Romes* sister. For (say they) you worship God in vaine, teaching for doctrines mens commandements: therefore it is no ioyning with you in any spirituall societie. For which cause, that with more craft and speed, they may inueigle the vnletterd, ignorant, younglings and weake ones with their *Syrene songs*, & sweete baites, vnto their faction, they abuse our Lords words

pro-

pronounced by *Esay*, *Ieremy*, and his holy Apostles, S. *Paul* & S. *Iohn*, *Depart ye, depart ye, get ye hence, come out from among them, purge your selues, ye that carry the vessels of the Lord, and then will I receiue you.* With these and the like inchantments (as did *Simon Magus*) they do bewitch the people and yong lambes, of that great Shepheard, and Lord of the flocke, that Archbishop of our soules Christ Iesus. *Esay* 52.11. *Ieremy* 51.6. 2. Cor. 6.17.18. Reuel. 18.6.

All these, the eyes of your Maiestie do behold, and your eye-lids do consider, that they are in the gall of bitternesse, and wrapped in iniquity: all these Pharisies (I meane) who iustifie their owne assemblies, disallowing, scoffing, and deriding ours, as meerly false, meretricious, Babylonish and Antichristian. These mockers do call (the booke of *Common prayer*) a peece of swines flesh, spitting at it and despising it as a thing most vncleane and abhominable. The bookes of the holy Bible, of the old and new Testament, which are yearly or oftner read through in our congregations (because they are set forth some for one time, & some for another, to be read in order and course) they say they are read by patches and peeces, they are cut, rent, and violently torne, and applied superstitiously to dayes, feasts and times.

For these causes (most religious King) I that am the least and most vnworthy of all your seruants, neither allowing of *Platoes* or *Ciceroes* Common-wealth, nor of the *Romish* or factious synagogues; but professing my selfe a member and Minister of the true, Catholicke and most ancient Church of Christ; haue dedicated and consecrated this my *Monas tessaragraphicke* vnto your Soueraigne Maiestie (being the true Monarch English church a member of the true catholicke Church.

narch of foure kingdomes) for that of right ſuch a Treatiſe belongs vnto your Excellency. Wherein thoſe foure Scriptures which are for euery Sonneday throughout the yeare, appointed to be read and expounded in our Churches, are reduced vnto one chiefe head of holy and Chriſtian Religion. Wherein thoſe principall and fundamentall heauenly doctrines may eaſily be ſeene and perceiued. Wherein not the dead *Sceleton*, but the liuing *Anatomy* of the body and ſoule of our Sauiour Ieſus Chriſt, *God* and *Man* is deſcribed. Of that Sonne of man, I ſay, which for vs was borne, circumciſed for vs, appeared to the Gentiles, was baptiſed for vs, faſted and prayed for vs, was tempted of *Sathan*, preached to vs, and for vs: Suffered vnder *Pontius Pilate*, & died for vs, roſe againe & aſcended into heauen to prepare a place for vs, ſits at the right hand of God in glory. Sēt his holy ſpirit that comforter vnto his Church, which with one accord (not contentiouſly) were aſſembled together. Which holy ſpirit, with all the gracious and neceſſary gifts thereof, he promiſed to continue with this his true Church, vnto the end of the world.

Subiect of this Booke and Treatiſe.

This is that holy coniunction of the chiefe and principall heads of Chriſtian Religion, handled, confirmed and applied in our engliſh *Leitourgie*. This (moſt renowmed King) is that holy knot of mariage, and vndefiled wedlocke: which no mortall man ought to breake or looſe, vnleſſe he will be guiltie of heynous and miſchieuous ſacrilege. This is the order and method, the end and ſcope of thoſe holy *theopneuſtall* bookes, conteined in the old and new Teſtament. That vnitie of all vnities in the Monarchie and myſte-

A true coniunction and copulation of the chiefe points of Chriſtian faith in our Engliſh Leitourgie.

ry

rie of that indiuiſible Trinitie, who hath appeared to vs in, by and through Ieſus Chriſt, who is *yeſterday, and to day, and the ſame for euer.*

That King of Kings, and Monarch of Monarchs, bleſſe your Monarchie for euer. That inuincible, victorious Lyon of the tribe of *Iuda*, preſerue in ſoule and body your excellent Maieſtie, your moſt louing, loued, and beloued Queene, my gracious Lady and Miſtreſſe, with all that holy of-ſpring, thoſe flouriſhing Palmes and bleſſed Bay trees, from all treacherous and trayterous machinations of all *Romiſh Malſhrags*, and other miſchieuous perſons. That holy ſpirit, proceeding from the Father and the Sonne, fill you all full of graces, gifts and bleſſings in this your troubleſome pilgrimage: and giue you the expectation o' the bleſſed hope, euen the appearing of *that great God our Sauiour Ieſus Chriſt Amen.*

Which that he may d >, I will and muſt inceſſantly pray, as being your moſt dutifull ſeruant in all ſubmiſſion,

The moſt vnworthy of all your Chapleines,

IAMES FORRESTER.

To the godly and peaceable Readers herof, grace and peace be multiplyed abundantly in CHRIST IESVS.

THE *blessed, and most sacred Scriptures of God, penned by those holy* Theopneusts, *may well be resembled to the water of the sea, which is farre sweeter in the bottoms then in the vpper part, and superficies. Whosoeuer meanes to partake the sweete refishing water of this euerliuing and euerlasting fountaine, must haue a bucket to draw with, for the well is deepe.*

The more linckes of graces, vertues, and godly diligence, that the chaine of this bucket containeth, and the more capacious that the bucket of his lowly heart is, in humility to come to the owner and founder of this well, the better hee shall speed at this inexhaustible Ocean.

If thou compare Scriptures with Scriptures, pondering all things, weighing and considering them well in thine heart, as the holy virgin Mary *did: then shalt thou* proue by the Scriptures, that Iesus is the Christ, *that* hee is waters, *in the plurall number, to quench the heate of thy thirsty soule.*

There shalt thou finde that hee is ὁ ὄινος *of the masculine gender, the best wine of all, to comfort and exhilarate thy wearyed and sorrowfull heart. Then shall thou know that his word and Scriptures is that* sincere, pure, vncorrupt, and vncurdled milke, *wherewith, by his grace, thou shalt grow and increase from grace to grace, and vertue to vertue, till thou become an absolute man in Christ Iesu, ready for euery good worke. Then shalt thou be able to reproue the gaine-sayers, to conuince the contradictors and lyers against the truth.*

That

That this holy water drawne out after this manner, is of these most rare and inexplicable vertues, nothing can better teach thee then true experience in the Patriarches, Abraham *and* Dauid, *in* Moses *and* Ioshua *his successor, in* Iosiah *and* Hezekiah, *in zealous* Eliah *and* Micaiah.

In the cheerfull and vndaunted spirits and administrations of all Gods Prophets before Iohn Baptist, *and of the* Baptist *himselfe, as also in the effects of the Apostles labours: In the peoples reuerent hearing, and diligent practising of Gods truth, in searching the Scriptures for their further confirmation. In their vnwearied labouring, toyling and paines taking, to grow and increase in their cõmenced knowledge. In louing and embracing the word of the kingdom aboue all other things. In their entertaining the Ministers as the Embassadors of Christ, as Christs faithfull stewards and vicegerents, as men vnreproueable, yea as the Angels of God.*

Oh that there were such an heart in the people of our lands, in the members of Christs Church in Great Brittaine, *in the most strict and curious professors of Christs blessed Gospell. Then should the sonnes and children of the Church be as the flourishing plants growing and fructifying in grace and knowledge. Then should the daughters of* Sion *which attend vpon their Queene-mother the Church, be as the pollished* corners of Salomons pallace, *and of* the Temple Ierusalem. *Then should Gods graniers be full and abounding with all manner of good corne, the fruits of an holy profession. Then should the sheepe of Christ bring forth thousands and ten thousands of holy workes and good fruits, both in publicke and in priuate in the sight of God and men. Then should Christs Ministers, the true labouring oxen which tread out the corne, be encouraged to take paines and strong vnto labour. Then should we haue no such rents, schismaticall factions, or diuisions, which cause many leadings into captiuity, and much complaining in our streets.* Psal. 144. 12. 13, &c.

But alas, I may cry out with Ieremy, My belly, my belly, I am pained at the very heart, mine heart is troubled within me, I cannot be still, for my soule hath heard the sound of the trumpet, and the alarme of the battell. *For amongst vs here in* England *and* Scotland, *in stead of solacing our soules among the* Ieremy 4. 19.

sweet

ſweet trees of Mirtles and Cinamon, the moſt odoriferous ſents of the flowers of holy Scriptures, gathered out of the garden of Gods Booke: We haue our delights in the loathſome ſtinking Henbane *(I muſt not ſay* Tabacco*) of ſmoking and fretting diuiſion. Sounding out the Trompets, and ſtriking vp the Alarme of carnall contention amongſt our ſelues: Scorning our publicke ſeruice of God; becauſe it is not after their owne humors: Scorning the Miniſters of Gods Word and Sacraments, which are conformable to this Adminiſtration. Yea, and, which is moſt fearefull of all, ſcorning and loathing that ſweete Dew and Manna which comes downe from heauen to vs by their miniſtery.*

H Barrow in his Diſcouery of the falſe Church.

For as there is one ſort of Recuſants among vs, which will neither come to our publicke Aſſemblies, nor vnto the priuate conuenticles of the factious: So haue we another ſort, who are Malcontent, and will neither come to Seruice nor Sermons; becauſe (ſay they) both Seruice, Sermons, Miniſters, Adminiſtrations, Sacraments, Goſpel, yea Chriſt himſelfe are adulterate, Popiſh & Antichriſtian.

Lamen. 2. 10. 11, 12, &c.

Godly gracious Ieremy *was full of paſſions in beholding the deſolations of the city Ieruſalem, and the miſeries of the inhabitants thereof, for that the children and ſucklings were ready to die for bread in the ſtreets of the city. His eies failed with teares, his bowels ſweld, his liuer was powred vpon the earth. In his paſſionate maner he crieth out, Mine eye caſteth out riuers of waters for the deſtruction of the daughter of my people, Mine eye (ſaith he) droppeth without ſtay, and ceaſſeth not till the Lord looke downe and behold from heauen.*

Lam. 3. 48. 49. 50, &c.

Ierem. 9. 1.

I, that am the meaneſt among thouſands of my coate, do wiſh with Ieremy *that mine head were of water, and mine eies a fountaine of teares, that I might weep day and night, becauſe of our yong & old Miniſters, and becauſe of others that are not Miniſters, both yong people and old of both ſexes. For they with the deſolate and wofull people of Ieruſalem, do cry out for bread and drinke ſpirituall, as they did for corporall food, to feed their ſwoning carcaſes.*

Lam. 2. 12.

Thoſe hunger-ſtarued ſoules & pining creatures had cauſe to cry for bread, being ready to giue vp the ghoſt in their mothers boſome.

The

The ſilenced Miniſters, and the vndiſcreet children and people of our Church, if they (with the orthodoxe Miniſters and people of other reformed Churches) will enter into a true and due conſideration of all circumſtances; haue little or no cauſe to cry out for the bread and drinke of their ſoules; ſith God did neuer more bountifully yeeld and beſtow it then he hath in theſe our dayes.

But bread from heauen will not ſerue the Iſraelites turne, their ſoules loathed Manna, they longed for Quailes, though they payd deere for their Luſt and for their Quailes. Numb 11.4. 5.6.

The godly zealous and effectuall prayers in our booke of Common Prayer, conceiued and penned vpon ſundry occaſions, they be too groſſe for our nice and daintie ſtomackes, which can away with nothing but their owne conceited (I ſhould ſay) conceiued prayers, to be ſpoken and pronounced vpon the ſodaine and ex-tempore. As though ſtinted and ſet formes of prayers, both in the time of the Law and Goſpell, had not bene commanded by God the Father to the Prieſts then liuing, by Chriſt his ſonne to his Diſciples, or that our Lord Ieſus himſelfe had not prayed and vſed the ſame prayer three ſeuerall times in the ſame words. Math. 26.44. Marke 14.39.

Thoſe holy and Canonicall Scriptures ſet out for moſt ſpeciall vſes to confirme the maine fundamentall points of Chriſtian Religion (as our Cenſorians ſay) are wronged and wrung, mangled and diuided to ſerue our ſuperſtitious vſes of Dayes, Faſts, and Feaſts. H. Barrow in the Diſcouery. &c. and the moſt of our factious heads.

But beſide the anſwers that I haue yeelded to this, and the like canilling obiections and ſlanders, in my Proeme vnto this Booke, and thoſe anſwers which Maiſter Hooker *maketh in his booke called* Eccleſiaſticall Policie, *I ſhall (if God giue life and meanes) in the Sermons which I intend to publiſh firſt, vpon the parcels of holy Scriptures appointed for the Goſpels for euery Sonday, and all the great Feaſts in the yeare, deliuer my mind at large to the ſatisfaction of euery one, except he be of his mind that ſayd,* Etiamſi ſuadeas, non perſuadebis tamen.

Meane while, I beſeech you to reade that briefe generall Connexion (in the end of the booke.) of all the holy Scriptures, commaunded to be read in our pariſh Churches and Congregations

for

for all the Sonnedayes and Feasts aforesayd: As also I pray you be pleased to view the Index *or* Table *of all the two hundred and sixty Scriptures. Where it shall appeare vnto you, that the most of the Bookes, and the chiefe of the Chapters of the old Testament induced for the sound confirmation of Christians in the holy mystery of godlinesse, are by a speciall direction of Gods spirit in those that culled them out, annexed vnto the Bookes, Chapters, Doctrines and Applications of Scriptures in the new Testament.*

All which do so consequently and concordantly, and in so sweete an Harmony sound and agree together: as vnto euery plaine honest Christians view it shall appeare, That as Moses *and the Prophets spake of these things darkly and somewhat a farre off (as may be seene in the two first Lessons:) So our Lord Iesus Christ, performed all things in Action by his Preaching, Miracles, Death, Resurrection, &c. which were fore prophecied of him, as is shewed in the Gospel. In like manner the Apostles and Euangelists exhorts vs vnto the vse and practise of all holy documents and instructions, as may be perceiued in the Epistles.*

Now that with one accord, in peace and vnitie, we may make vse of the diuine Scriptures sweete and most comfortable Harmonie, let vs intreate the God of peace to knit our hearts together, that with one minde and mouth we may pray to God, and praise him in thought, word and deed. In this commendable Harmonie of soule, heart and voyce, let vs be glad and reioyce, and giue glory to the Lord God Almightie, who hath raigned. Let vs with our spirituall musicke giue glory to him: because the mariage of the Lambe is come, and his wife hath made her selfe ready. And to her was granted that she should be arraied with pure fine linnen and shining: for the fine linnen is the righteousnesse of Saints. *Euen so let vs all say (which loue that his appearing)* Come Lord Iesus, come quickly. *The grace of our Lord Iesus Christ be with our spirits, Amen. Farewell, From mine house this 8 of Ianuary* 1611.

Your friend to vse,

IAMES FORRESTER.

THE PROEME, CONTAINING THE OCCASIONS AND MOTIVES, THE SVBIECT MATTER, THE Methode and vſe of this Harmonie and *Combination following.*

FOR as much as the godly reuerend and learned Fathers, together with the holy Martyrs of the Church of England, and of other reformed Churches; haue by the guidance and direction of Gods ſpirit, not onely for the vniforme and vniuerſall good of Chriſts Catholicke Church: but alſo for the particular inſtruction, edification, exhortation and comfort of euery true and faithfull member thereof. Becauſe (I ſay) they haue, with that great care and ſingular wiſedome, made a moſt fit, and worthy choice, of ſuch holy Scriptures, for the publicke ſeruice in the Church, to be read and taught among vs: as well vpon the great and ſolemne Feaſt-dayes, as vpon all the Lords dayes, or Son-dayes throughout the yeare, and namely for theſe called the Son-dayes of *Aduent*.

I haue therefore thought it good to vndertake this poore paines and labour, both of combining and chaining together, the texts culled out to theſe ends: as alſo to reduce

them, vnto one chiefe and maine head of doctrine. Setting downe the reasons and occasions, why they are chosen: the generall and speciall connexion of them, the scope and drift of euery one of them, with the generall and particular analise, resolution, vse and method of euery and each of them.

Which being by our Ministers well thought vpon, well compared together, and with diligence deliuered; and by our people as well and as throughly vnderstood: will not onely be sufficient confirmations, and grounds, to establish our faith, in the truth of such doctrines, as they import: but they will serue also, as confutations and swords, wherewith to refute and wound, at the very heart, both *Iewes*, *Arrians*, and *Anabaptists*, or any other like heretickes.

For so many, as are not like the deafe Adder in hearing, or the blind Beetles in seeing, though they were captious, against the authenticke proceedings in the *Booke of Common Prayer*; yet may they lend their hearing eares, in this respect, to *Esay* that *Euangelicall* Prophet, and to *Malachy*, which prophecied concerning the comming of *Christs Prodromos*, *Iohn* the *Baptist*, and of *Christs* owne coming and *Aduent*.

For *Esay* in his fortieth, and *Malachy* in the third Chapter, do plainly speake and foretell; first as touching the time, that our Lord will come shortly (as he did indeed:) secondly, of the very place, whereunto he will come: thirdly, of the manner how: and fourthly, of the end why and wherefore he will come. Do they not shew and foreshew, that he will come *speedily*, *coming*, *he will come*, and that he will come to Ierusalem. That he will come into his temple (as *Malachy* 3. 1.) that he will come to reforme the deformities thereof. Do they not prophecy, that he will come to turne the hearts of the Sectaries, of the factious and seditious in the Temple, to turne the hearts of the theeues in the temple, or to turne and whip them out of the temple.

Hearken then, and heare I pray you my brethren (albeit you thinke not the same thing with vs) giue eare to S. *Bernard*, that most religious Doctor, so rauished with zeale, and altoge-

altogether giuen to his heauenly meditations. Heare him, I beſeech you, how he preaches to you touching this matter, in a Sermon concerning our *Lords Aduent*. Tis fit my brethren (ſaith he) that with all deuotion, we celebrate the Lords *Aduent* and *Comming*, being delighted with ſo great conſolation, being aſtoniſhed with Gods ſo great fatherly kindneſſe, being inflamed with Gods ſo infinite loue. Let vr not ſo much thinke of his comming, which is alreadie come, and why he came, *to ſaue that which was loſt*: but hereupon alſo let vs meditate, from whence he will come, and that he will aſſume, and take vs vnto himſelfe, when he ſhall come. That we ſhould continually meditate, vpon theſe his two *Aduents* and commings, ruminating and weighing in our hearts, how much he hath performed by his former, and how much he hath promiſed to do for vs at the latter.

But you will ſay to me, that *Bernard ſaw not all things:* Wherefore I pray you hearken diligently, vnto that *Monarch* of the Fathers S. *Auguſtine*. There was no cauſe (ſaith he) of the *Aduent* of our Lord Ieſus Chriſt, but to ſaue poore ſinners. Where no diſeaſes are, no wounds or ſores: there is no vſe or occaſion of any Phiſicke. Wherefore that great Phiſition, came from heauen: becauſe the whole world lay full of ſicke folkes. Becauſe all mankind was loſt after one had tranſgreſſed, in whom all mankind was comprehended and tooke their originall. Therfore came one without ſinne, who ſaued all beleeuers, by his righteouſneſſe, which was without ſtaine of ſinne. For twas not our righteouſneſſe or merites, but our ſinnes & wretchedneſſe, that drew downe this Phyſition, and cauſed him to come from heauen to the earth.

Howbeit ſome contradicting ſpirit, will yet obiect and ſay: I yeeld to all this, what then? Can it thereupon be gathered, and concluded, that other Sondayes and Holidaies muſt alſo be obſerued, as you do keepe them? I pray thee looke vpon *Caluine* a late and new writer, who to a like purpoſe alledgeth the words of *Caſſiodorus*. Marke what that godly

and learned man writeth, in his Commentary vpon the 118. Pſalme, concerning the celebration & memoria l of that day, when *Dauid* made his firſt entrance into his kingdome. The words whereupon he writes are theſe. (*This is the day, which the Lord hath made, let vs reioyce and be glad in it.*) That which he writeth hereupon is this.

Albeit (ſaith he) tis true, that all dayes were alike created of God; yet *Dauid* by a certaine eminencie, and excellency, cals it a diuine day, or a day which the diuine Creator hath made, and ſet apart, which after a long time of darkneſſe, ſhone and gaue light for the Churches good; becauſe that day was principally noted and obſerued, and vnto poſterity a day moſt memorable.

Was this lawfull and expedient in the time of the Law? It well beſeemed, and befitted king *Dauid*, the type and ſhadow, who figured our Chriſt. Why then ſhould not Chriſt haue a day, kept and celebrated for himſelfe, who is *Dauids* king, the lawes complement, the ſubſtance and ſubiect matter of the Goſpell.

The holy Angel of the Lord, vpon the very day of Chriſts birth, tooke a text concerning Chriſts birth, and preached thereupon vnto the Shepheards. Why ſhould not all good Biſhops, Paſtors, Teachers, and all other Miniſters and mẽbers of Chriſts holy Church, yeeld & performe the ſame?

Furthermore, *And forthwith, there was with the Angell* (ſaith S. *Luke*) *a multitude of heauenly ſouldiers, prayſing God, and ſaying: Glory to God in the higheſt, peace in the earth, good-will towards men.* The quiers of the holy Angels did keepe and celebrate this bleſſed day, of that new borne Babe: they talke of the deeds and effects thereof, in their Sermon and in their ſong. The ſhepheards they publiſh it: Chriſts mother ponders it. Why ſhould not other holy men and women do alſo the ſame? vnleſſe they will ſtaine themſelues with the tincture and pollution of moſt lothſome ingratitude, and proofe of all Gods creatures, and of all that profeſſe religion, the moſt vnthankfull.

Laſtly,

Laſtly, the reformed Churches (to ſpeake but one word more) who vnto them and vs may in this caſe be an example, neither do now, or euer did deny, the keeping of theſe and other dayes and feaſts. The which may appeare, both by the Sermons, workes, words and practiſe, of the moſt orthodoxe Miniſters, and may be ſeene alſo, by the decrees & conſtitutions, of national and prouincial ſynodes; as alſo, out of that *Harmony of Confeſſions of the reformed Churches*, the 16. Section.

Me thinkes then, that men ſhould not carry themſelues, ſo rudely and vncharitably, or to open their mouths, ſo wide and vnreuerently, againſt their mother the Church of *England* (and all other godly reformed Churches in Chriſtendome) as do the factious ſectaries, or *Anabaptiſticall Recuſants*, who giue out in their libels and contentious pamphlets, *that the celebration of Aduent, the feaſt of the Natiuitie of Chriſt, of Eaſter, of Chriſts Aſcenſion*, and the *feaſt of Pentecoſt*, is either *Iewiſh*, or *Antichriſtian* and *Popiſh*. For if they, or any other ſuch greene heads were not, ſome of them ſelfe-conceited, ſome hood-winked, others wilfully blind and deafe, they might eaſily heare, and moſt cleerly ſee by comparing and combining the ſacred Scriptures of the Old and New Teſtament together, culled out by the Church for theſe purpoſes, as alſo by that generall connexion and mutuall coincidence, and conſequence one vpon another, that their opinion, as it is very erroneous: ſo is it vnto others, and themſelues very dangerous.

But to leaue them, and to come to our ſelues (which are of another mind) that we may proceed in our intended purpoſe: Let vs behold and conſider, the choice that is made, for this firſt Sonday in *Aduent*, which is very ſingular, moſt effectuall, and to very good purpoſe, as ſeruing to front all the *Aduent Sondaies*, yea and all the reſt of the *Sondaies* in the yeare.

The first Sonday in Aduent.

FOR the two first Scriptures taken out of the old Testament, aportioned for the two first Lessons, for morning and euening prayer this day, taken out of the propheſie of *Esay*, do giue a true and certaine knowledge of our Lords coming indeed.

First, like a iuſt Iudge, to rate, reproue and puniſh the grieuous ſinnes of the Iewes.

Secondly, like a mercifull God, to forgiue the ſinnes of the penitent.

Thirdly, and like a general God, that is both of Iewes and Gentiles, to gather a generall and vniuerſall Church of them both, to glorifie his name here, and to be partakers of heauens glory for euer hereafter.

The third Scripture, choſen for the Epiſtle, doth by the ſpirit of God, in that Choice-teacher for the Gentiles, make vſe of Christs *Aduent*, and the former doctrines: by exhorting Gods people to awake out of ſleepe; ſeeing he is come that hath ſaluation vnder his wings: Sith the *night of the Law* and *Ignorance* is paſt, and the day *of cleere Knowledge*, the *Day-light of the Goſpell is at hand*, *the day-ſpring from on high hath viſited vs*.

The generall drift and purpoſe of the goſpell.

The fourth and laſt Scripture, taken out of Chriſts holy Goſpell (and thereupon, fitly taketh the name of *The Goſpell* for the day) confirmeth by effect, and by the deeds of Chriſt, the truth of his comming: by a true relation of time, place, manner, end, and other teſtimonies of his *Aduent*.

1 That the Iewes might be confirmed.

2 And the Gentiles comforted in their Sauiour and ſaluation.

Thus much haue I, by the aſſiſtance of Gods ſpirit, thought good to declare, as touching the reaſon and occaſion, of the choice of theſe foure holy Scriptures for this day: as touching

ching their generall drift, scope, and vse, and as touching the harmony, and sweet musicke of them all, concording and agreeing in one. Now of the particular methode, resolution, and distribution, of such chiefe doctrines, as do arise naturally out of the text of each and euery of them.

The first of the foure, is the first chapter of the holy booke of that *Euangelicall* Prophet *Isay*, appointed for the first Lesson, or chapter of instructions, for the Morning prayer, and seruice of God in our congregations. Wherein *Iehouah* the Father, by the mouth of his Prophet *Isay*,

1 Lesson for morning praier *Isay* 1.

First, crieth out aloud, against his people the Iewes, because in their spirituall hearing, vnderstanding and perceiuing, they were worse then the heauens, and the earth, the Oxe, and the Asse, whom God appealeth vnto: and therefore soundly reproueth both Princes and people.

The parts and chiefe doctrines of the chapter, 1 An earnest reproofe of the Iewes: and why.

1 For their want of the sense and feeling of Gods iudgements.

2 And for their hypocriticall seruing of him with their outward and ceremoniall obseruances alone, without inward truth and sinceritie, from the 1 verse of the chapter to the end of the 15 verse.

2 The Lord calleth his people to repentance, to faith, and to obedience, verse 16, to the end of the 19 verse.

2 A calling them to repentance.

In the third place, *Iehouah* menaceth the disobedient and rebellious, with grieuous punishments, to light vpon them for the sinnes of the Princes and people. verse 20. to the end of the 24.

3 A threatning of them.

In the fourth part of the chapter, the Lord offereth mercy and redemption, vnto the remnant which are penitent: and denounceth iudgements against the obstinate and idolaters, verse 25, to the end of the 31 verse, the last verse of the chapter.

4 An offer of mercy, & a denouncing of iudgement.

The second of our selected Scriptures, is the second chapter of *Isaies* prophecie, and is set apart for the first Lesson or chapter of instructions for the euening seruice of this day: whose order and *analyse* is this.

1 Lesson for euening praier. *Isay* 2.

1 A promise of saluation to Iewes & Gentiles in the last dayes.

First, there is a gracious prophecie of Gods fauour in Christ Iesus, vnto his people the Iewes, and a promise of their saluation in the last dayes and times of the world, and that all the nations of the world (as well as the people of the Iewes) shall be partakers of this *Aduent*, light and saluation purchased by Christ Iesus, who is described also. Yea, the manner of his kingdome, and vsage of his people, is liuely set forth by the Prophet, verse 1. to the end of the 5 verse.

2 An acknowledgement of their vnworthinesse.

In the second part of the chapter, the Prophet taking vpon him the person and partie of the people of the Iewes, doth acknowledge their vnworthinesse of this fauor of God, to be restored to their former estate, to be pitied or redeemed by Christ, and sheweth that they are rather worthy of punishments, and to be forsaken by reason of their idolatry. Verse 6, to the end of the 9 verse.

3 Exhortation to preuent the iudgements of God.

In the third place, the people are exhorted by the Prophet to repentance, to preuent these iudgements of God, whereof he doth seuerally make mention. Verse 10, to the end of the 18 verse.

4 A prophesie of some mens vaine and idle repentance.

In the fourth and last part, the Prophet foretelleth, how some shall returne and repent for their idolatry after a sort, not with a repentance and godly sorrow: but rather in the iust iudgement of God, they shall shew the vanity, and a kind of detestation of their idols (whether they will or no) though not with a full purpose to forsake them. Verse 19, to the end of the 22, which is the end of the chapter.

Epistle. Rom. 13. v. 8. to the end of the chapter.

Our third text of holy Scripture, is a portion of the 13 chapter of S. *Pauls* epistle to the *Romanes* verse 8, to the end of the 14 verse, which is the end of the chapter. Wherein the spirit of God by the pen of the holy Apostle shewes to Gods Church, what vse they are to make of the doctrines concerning the *Aduent* and comming of Christ.

And here by the way we may obserue, the wise and notable choice of the Scriptures for our English Leitourgie. That as they begin with Scriptures conteining forcible exhortations vnto the performance of loue, in doing the duties

ties of the second Table. So do they proceed in this course, in many of their elections, and they knit vp the most of their choises of texts for the Sondayes after Trinitie, with such kind of Scriptures. For herein the Epistle for this first Sonday in *Aduent* we haue first an exhortation to brotherly and neighbourly loue. verse 7, to the end of the 10.

Secondly, the doctrine of Christs *Aduent*, whereupon this exhortation is grounded. verse 11.

And thirdly, the vse of this doctrine, verse 12.

Fourthly, the triall and examination of our obedience to these exhortations, by the effects vers. 13. 14.

First, the exhortation containeth a peremptorie commandement, to owe the debt of loue to all men, whereto are annexed three strong reasons, the first in the 8: a second in the 9; and a third in the 10. verse.

2 Part of the Epistle, is doctrine.

Secondly the doctrine, which toucheth the comming of Christ, and light of the Gospell is propounded in two phrases. The first is, *And that considering the season. vers.* 11. The second phrase is, *the night is past and the day is at hand. vers.* 12.

3 The vse of this doctrine is exhortation.

The third part of the text, is the vse of this doctrine, by exhortation to three duties. First, to *arise from sleepe*, the reason whereof is, *For now our saluation is neerer, then when we beleeued. ver.* 11. Secondly, *to cast away the workes of darknesse.* Thirdly, *to put on the armour of light. vers.* 12.

4 Triall of our obedience to the exhortation, which will appeare by the effects.

The fourth part of the text is, concerning the triall and examination of our obedience, and right hearkning to these exhortations, which will appeare by generall and speciall effects: generall *by our walking honestly, as in the day. ve.* 13. Speciall effects are twofold, consisting first in leauing off, and ceasing from euill, secondly, in cleauing to, and embracing the good. The euill is particularized by the specials, some euils being reckoned vp for all the rest, as first *gluttony*, secondly *drunkennesse*, thirdly *chambering*, fourthly *wantonnesse*, fifthly *strife*, sixthly *enuying*: wherein Gods people may not walke, that is delight, verse 13. The good is propounded two wayes. First, in being cloathed with

Christ,

Christ, *Put ye on the Lord Iesus Christ.* Secondly, in being vnclothed with the flesh (he meanes with the worst part of the flesh) that is, the lusts of the flesh, *and take no thought for the flesh, to fulfill the lusts thereof, vers.* 14.

Gospel.
*Math.*21.*v.*1 to the ende of the 13.

Our fourth portion of Scripture is *Math.*21.*ver.*1, to the end of the 13 *v.* whereof there be these three parts.

1 Part of the Gos. is Christs cõmandement.

First, the commandement of our Lord Iesus Christ, to the two disciples, to fetch the asse and the colt, from the 1. *v.* to the end of the 5. *v.*

2 Obedience to this commendement.

Secondly, the obedience and ioyfull seruiceablenesse of the disciples. *v.*6. & 7.

3 The effects of Christs riding and comming to Hierusalem.

Thirdly, the effects of Christs iourney, and riding to *Hierusalem*, in the rest of the verses.

1 Effect in the great multitude.

The first effect that it tooke, was in the great multitude, whereof first, some *spread their garments in the way:* secondly, other some *cut downe branches from the trees, and strewed them in the way. v.*8.

2 Effect, in the people which praied to God, & praised God.

The second effect was in *the people that went before, and which followed after*, to wit, first, their praying to God with *Hosannah*: secondly, their praising of God with *Hallelujah* for that sight and benefit. *v.*9.

3 Effect, the common multitude were troubled.

The third effect which Christs iourney wrought, was in the common *sanctorum*, viz. *all the city*, who were troubled and much moued; and therefore moued a question, saying, *Who is this. vers.* 10. The resolution and answer whereof is made by the people, the concomitants, precedents and subsequents of Iesus, who because their hearts beleeued, their mouths confessed, saying, *This is Iesus* the Prophet of *Nazareth* in *Galile. v.*11.

4 Part of this Gospell is concerning the end why Christ came to Hierusalem.

The fourth part of this text containes the purpose and end of Christs comming to *Hierusalem:* namely, to *visit his Temple, to go into his Temple*, and that is for these two ends.

First, to preach to them, and that vpon this text, *Mine house shall be called the house of Prayer. vers.*13.

The second end was to practise his preaching, which (as it was with authoritie, and not as the Scribes) so he practised

as

as effectually, & as perfectly in casting out all them *that sold and bought in the Temple*, in ouerthrowing and *rooting vp what soeuer his heauenly Father had not planted. verse* 12.

The second Sonday in Aduent.

AS the foure holy Scriptures for the former Sunday made mention of Christs *Aduent* and coming to his old people, and to the Temple of the Iewes: so these foure for this day do declare and shew the further spreading of the wings of Gods fauour in Iesus Christ towards the Gentiles. For the Gospel-like Prophet *Esay* in the two first Lessons, chosen out for this dayes seruice, speakes most euidently and certainely of Christs *Aduent* to the Gentiles, of his gracious calling of the nations vnto the light of the Gospell, of his coming to vs with such glory and brightnesse, that the Moone shall be abashed, *and the Sunne ashamed of their light, when the Lord of hosts shall raigne in mount Sion and Hierusalem.* S. *Paul* the teacher of the Gentiles, in a portion of his Epistle to the *Romanes* (which were Gentiles) chosen out for the Epistle in his doctrine exhortatiue, confirmeth the calling of the Gentiles. And our Lord Iesus Christ, S. *Pauls* maister and ours, preacheth a Sermon (which S. *Luke* recordeth) concerning Christs second *Aduent*, his comming to iudgement at the end of the world, wherein Iewes and Gentiles shall be finally called to their last account.

Coherence of these 4 with the other 4 scriptures going before.

Generall sume of the two first Lessons.

Generall sume of the epistle and gospell.

The first Lesson for morning prayer this day is, the first chapter of *Isaies* prophecie, containing these principall heads of doctrine.

Mor. Prayer. 1 Lesson *Isay* 1.

First, the Lord by way of exprobation recapitulates many great fauours and mercies vouchsafed to his people and Church of the Iewes. *v.* 1, to a part of the 4.

Secondly, the Lord in the exposition of the song and parable of the vineyard, declareth what vse (or rather what abuse) the Iewes made of all Gods mercies shewed toward them,

The parts.
1 A rehearsall of many great fauours shewed.
2 How the Iewes abused these mercies of god.

them from thence to the end of the 7 verse.

3 A grieuous denunciation for their grieuous iniquities, to wit, against the Ingressers of lands and houses, Ingrossers of drinke & pleasures, Obstinate and violent in sin, Proud *Philautist*, Mightie drinkers, and swinish beasts,

Thirdly, the Prophet of God (beholding their vnthankfulnesse and wickednesse) falleth to his obiurgation and grieuous denouncing of woes and curses against these trees that brought forth such fruit. First, against the couetous tree bringing forth the corrupt fruits of ingrossing of commodities, as houses and lands, of oppressing and grinding the poores faces. verse 8. 9. and 10. Secondly, against the ingrossers of drinke and pleasures, against greedy drunkards and epicures, making a god of their pleasure. verse 11. to the end of the 17. Thirdly, against the stiffe Okes and hard beames, to wit, first, such wicked ones as draw *iniquity with cords of vanitie. v.* 18. 19. Secondly, *such as speake euill of good, &c. vers.* 20. Thirdly, against the stiffe in their owne conceit, the selfe-conceited, the *Philautist. ver.* 21. Fourthly, against the mightie guzzelers and stiffe or hard drinkers, which bring out of that swinish and beastly tree, most filthy and loathsome fruit, and shall haue a plague and iudgement proportionable to their contagious and infectiue iniquity. verse 22. to the end of the 25 verse.

4 A prophecie of the Gentiles calling.

In the fourth part of the chapter there is a prophecie concerning Christs coming to call the Gentiles, to plant a Church of them, that the Lord may see whether they will bring forth any better fruits then the Iewes did. verse 26, to the end of the 30, which is the end of the chapter.

Euen. Prayer.

The first Lesson for Euening prayer, is the 24 of *Isay*,

1 Less. *Isay* 24.

which may be distributed into these chiefe heads,

1 Curses are denounced against the Iews, and why.

First, the Prophet pronounceth and denounceth, vnto, and against the defectiue Iewes, Gods curses and plagues vpon the earth and inhabitants thereof; vpon the soules of the people, and of the Priest and Ruler of the people, as also vpon others of the body œconomicke, and the body politicke. And in like manner he pronounceth the curses that are to come vpon the fruits of the earth, vpon the chiefe trees, as the vine which should yeeld the most cordiall liquor. And all this the Lord doth for their wickednesse,

and

and departing from him; therfore all ioy is darkened, *and the mirth of the world is gone away ver.* 1. to the end of the 12.

In the second place the Prophet makes mention of the calling of the Gentiles to magnifie the Lord, with the remnant of Iewes which shall be reserued for saluation, *Who shal praise the Lord in the valleys, in the Iles of the sea: yea, the Kings of the world that are vpon the earth, shall be gathered together, and shall howte for the magnificence of the Lord. They shall be gathered together, as the prisoners in the pit, and they shall be shut vp in the prison, and after many daies shall they be visited. Then the Moone shall be abashed. &c. and glory shall be before his ancient men.* Ver. 13. to the end of the 23. the end of the chapter.

2 The Gentils are called to magnifie Gods name.

The third part of holy Scripture for this day is, a part of the 15. chap. to the *Romans. ver.* 4. to the end of the 14. *ver.* containing these principall points.

Epistle. *Rom.* 15. *v.* 4. 14.

The first is, Saint *Paules* Latine doctrine, or proposition inferred vpon the premisses. *For whatsoeuer things are written, they are written for our learning, &c.* Ver. 4.

1 Doctrine Latine.

The second is the Apostles prayer to God for the *Romans*, *Now the God of patience and consolation &c.* Ver. 5. & 6.

2 Prayer.

The third is his exhortation. *Wherefore receiue ye one another, as Christ also receiued vs to the glory of God.* Ver. 7.

3 Exhortation.

The fourth is, the confirmation and ground of this exhortation.

4 Confirmation of the exhortation.

First by the Apostles peremptory proposition, drawne from the office of Christ, and the end of that office. *Now I say that Iesus Christ was a minister of the circumcision for the truth of God, to confirme the promises made vnto the Fathers,* Ver. 8.

The second kind of proofe and confirmation is by foure quotations of holy scripture, three out of the *Psalmes*, and one out *Esaies* prophecy cited in the 9. 10. 11. & 12. *Verses.*

5 Another prayer conceiued vpon the former occasions.

The fift point of this portion of Scripture is another prayer, which the Apostle conceiueth vpon the former occasions of doctrine. *Now the God of hope fill you with all ioy and peace*

peace in beleeuing, that he may abound in hope through the power of the holy Ghost. Ver. 13.

6 S. *Pauls* good opinion of the *Romanes.*

The sixt and last, is the good conceit and opinion that Saint *Paul* had conceiued of the *Romaines*, causing him thus to write vnto them, and in this manner to speake and pray for them. *And I my selfe also am perswaded of you my brethren, that ye are full of goodnesse, filled with all knowledge, and are able to admonish one another*, verse 14.

Gospell.

Luke 21. 25. 33. The agreemēt betweene this & the former.

The fourth portion of holy Scripture, the Gospell for this day is the 21. of *Luke, verse*, 25. to the end of the 33. Which being compared with the three formerly chosen, it will euidently appeare, what a sweete agreement and connexion there is among them, to confirme this *Aduent* of Christ, and calling of the Gentils: and to maintaine the infallible certainty and assurance of the full redemption and saluation both of Iewes and Gentiles.

Christs principall purpose in this Gospell: a reason of the choise hereof.

Christ Iesus hauing occasion offered him to prophecy and foretell the signes of *Hierusalems* destruction, ariseth much higher, & preacheth of the signes preceeding the end of the world. He discourseth (I say) of his second coming to iudgement, bringing a more generall and more grieuous desolation, then euer was heretofore from the beginning of the world. And here withall in this second *Aduent* of his (appointed by the Church to be taught for this second Sonday in *Aduent*) he principally makes mentiō of the end and purpose of this his *Aduent*: to wit, the perfect redemption of their soules and bodies, as he saith: *When these things begin to come to passe, then looke vp and lift vp your heads, for your redemption draweth neere.* Our Lord in this Gospell, by the pen of Saint *Luke* (that happy Physition for the soule and the body) doth first acquaint vs with the signes immediatly foreshewing Christs coming, with a description of the *Aduent*, or coming it selfe. *ver.* 25. 26. 27.

Analise of the Gospell in generall.

The second is a most comfortable vse, that both they and we, Iewes, and Gentiles, are to make of this our Lords coming and second *Aduent*, *ver.* 28 to the end of the 33. This is the

the generall surucy of the text.

In more parts to diuide it (that we may see each and euery parcell thereof, when it is laid open and dissected) let vs giue good eare vnto our Preacher the great *Rabbi* and doctor, who by a *Synecdoche*, taking some parts principall for the whole, and euery singular, tels vs: first, that there shall be signes of this his *Aduent*: first, in the superiour, cœlestiall, and irrationall bodies: to wit, the *Sunne*, the *Moone*, the *Starres*, in the inferiour and sublunary, the earth, the sea, the waters. Secondly, in the rationals and animals, as first trouble among the nations, with perplexity, *ver.* 25. Secondly, he sheweth the effect of this trouble, which shall be this. *Mens hearts shall faile them for feare, and for looking after those things, &c.* Ver. 26.

Parts of the Gospell special.

1 Signes in diuerse sorts of creatures.

Secondly, he shewes vs, what shall be the subsequent or consequent of these signes: to wit, *Men seeing the Son of man coming in a cloud with power and great glory*, Ver. 27. Concerning the vse of these signes and Christs coming, it is deliuered: First, with a couragious *Attendite* and most comfortable exhortation, to be encouraged, not discouraged at the signes, but rather 1. to looke vp, 2. and to lift vp their heads, our Sauiour inducing one gook reason for both: which is this, *For the redemption draweth neere*, ver. 28.

2 Subsequent or sequele of these signes.

How Christ deliuers the vse of these signes.

Secondly, he beats the vse of these signes into men heads with a sound mallet, and beetles of a figge-tree, and all other trees. the *Protasis* whereof is in the 29. and 30. *ver.* the: *Apodosis ver.* 31. *so likewise ye when yee see these things, &c.*

Thirdly, that the elect and people of God might herein be so confirmed, as nothing in heauen nor in earth should cause them to quaile. He prooues all that he hath spoken with his most vsuall and vehement asseueration of the truth of two signes. *Verily I say vnto you, that this age shall not passe* (1. some of the Iewes shall remaine when the last signe shall be seene) *till all these things be fulfilled.* Ver. 32. The second of these two, and the last signe that shall be after all eternities, is the perpetuity and eternity of Gods truth: to wit, *though heauen*

3 His strong proofe to confirme all.

heauen and earth shall passe (which is the last signe of all) *yet Gods word shall not passe away*; that is to say, either in this doctrine now deliuered, or any other clause or title of Gods word whatsoeuer, *ver.* 33.

The third Sonday in Aduent.

Connexion of these with the former.

THe Scriptures of God, chosen out for this third, and for the fourth Sonday in *Aduent*, must needs in the generall scope agree with the rest before going: sith the occasion of the choice is generally all one, which is, to confirme vnto the Church of God the truth of the first, and the certainty of the second coming of their Sauiour Christ.

Generall sume of the first two.

The two Scriptures of the old Testament, taken out of *Isaies* Prophecie, selected for the two first Lessons this day, doe Prophetically, and yet plainely declare and proue the same. In the first whereof euery true member of the Church thanks God for that benefite and fauour of God in Christ, *diuisim.*

Generall sume of the Epistle & Gospell.

And in the second, the chosen of God continue that holy song, for that vnspeakeable benefite, *coniunctim.* The first of the Scriptures of the new Testament, doth for this cause, bid men to liue in hope, and patiently to expect, in forbidding men to iudge any thing before the time, *vntill the Lord come who will lighten things that are hid in darkenesse, &c.*

In the second, our greatest Lord and teacher himselfe vpon *Iohn Baptists* question. *Art thou he that should come, &c.* Remised this message, vnto his herbenger. *Go and shew Iohn what things ye haue heard and seene.*

Mor. Prayer. 1 Lesson, *Isay* 25.

The first Lesson for morning prayer is, *Isay* 25. which doth containe a speciall kind of praising God, and full of feeling: wherein euery child of God doth in particular, apply the coming of Christ and his redemption vnto himselfe.

Parts.

The chapter may be distributed into these chiefe heads.

First,

1. containing a forme and manner of the thanksgiuing, the words thereof. *O Lord thou art my God, I will exalt thee, I will praise thy name.* Ver. 1. *And in that day shall men say: loe, this is our God we haue waited for him, and he will saue vs: this is the Lord, we haue waited for him, &c. we will reioyce and be ioyfull in his saluation.* Ver. 9. 1 A forme of gratulation.

The second is the motiue and foundation of this gratulation, which is, 1. either generall in the first verse, containing the specials. *For thou hast done wonderfull things according to the counsels of old, with a stable truth.* 2. Or speciall, which is manifold, containing many reasons, yet all of them drawne from two strong places: 1. from the iustice of God, in executing of his iudgements vpon the rebellious and disobedient Iewes, or any other, *Ver.* 1. to the end of the 5, or from his mercy and louing fauour, in calling, sanctifying, and offering saluation by meanes of his Son Iesus Christ, vnto his chosen people of all nations *ver.* 6. to the end of the 12. which is the end of the chapter. 2 The ground of this gratulation.

The 26. chapter of *Isay* is the first Lesson for euening prayer, wherein the Prophet foretelleth what complicate & combined ioy there shall be of Gods people together assembled, or in speaking and singing in their hearts all one song concerning Christs coming, & bringing with him saluation, which he shall set *for wals and bulwarkes.* The chapter giues vs a view and sight of these principall points. *Eue. Prayer.* 1 Lect. *Isay* 26.

First, the Prophet propounds the substance & ditty of this generall and Catholicke song. ver. 1. *In that day shall this song be sung in the land of* Iudah, *we haue a strong city: saluation shal God set, for wals and bulwarkes.* *Parts.* 1 The ditty of this Catholick song.

The second is, that vse which the Prophet makes of this song, by his exhortation. *ver.* 2.3.4. 2 The vse of the song.

The third is the ground and reasons, whereupon these exhortations are founded: drawne 3 The reasons and ground of the exhortatiõ.

First, from the experience of Gods power, in taking away the lets and hinderances vnto the saluation of his people. 2. from the experience of his fauour vnto all the godly,

in generall to the Prophet, and each godly man in speciall, *Verse.* 5. to the end of the 21. *verse.* which is the end of the chapter. *For. lo, the Lord cometh out of his place, to visite the iniquity of the inhabitants of the earth vpon them, and the earth shall disclose her blood, and shall no more hide her slaine.* What meane these speeches? who shall performe this & more then this? But our God in Christ, and by Christ. Christ, I say, God with vs, and man for vs and in vs: He did it at his first coming, by himselfe immediatly and in mercy, when he played the Priest and the Prophet by his mercifull and gracious ministery. He shall do it at his second coming, when he shall act the part of a King, the King of Kings, and sole Iudge of Kings, to iudge Kings, and all others in the world, as he sits in his glorious throane and tribunall of Maiesty,

Epistle.

1. *Cor.* 4. 1. to the 5. *ver.*

In the third portion of Scripture selected for this day, 1. *Cor* 4. 1. to the end of the 5. *verse*, we haue an Apostolicall exhortation, as before a Propheticall, touching Christs mediate ministery, and his coming to vs by the Ministers of his word and disposers of his secrets. That we may cary such a reuerent esteeme and opinion of them as their places deserue, and as becommeth vs. The Text broken vp hath these parts,

1 *Pauls* exhortions.

First S. *Pauls* exhortation, which is double, 1. concerning other mens respect and iudgement of the Ministers, *ver.* 1. 2. concerning the ministers carriage and respecting themselues, that they may be accounted indeed, and not in word, the Ministers of Christ & worthy disposers of Gods secrets, ver. 2.

2 *Pauls* resolutiō concerning his censurers.

The second part containeth the Apostles owne resolutiō, concerning other mens estimation and iudgement of himselfe. *ver.* 3. 4.

3 *Pauls* exhortation touching this point of censuring.

The third containeth his concluding exhortation, as touching this point of iudgement and censuring: limiting it vnto the time of the Lords coming, who being the great censurer of all, will then make it appeare, who hath iudged rightly and with commendation at Gods hand. *ver.* 5.

The

Gospell.
Mat 11.2. to the 10.

The fourth portion of Scripture for this day, is *Math* 11. 2, to the end of the 10 *ver.* deliuering vnto vs two most worthy demonstrations of the vndoubted truth & certainty of this powerful & gratious *Aduent*, & coming of Iesus Christ.

1 Demonstration of Christs coming

The first is that answere which S. *Iohns* Schollers carried to their Maister, as touching the infallible certainty of Christs coming (for this was *Iohns* question) ve. 2. to the end of the 6. ver.

2 Christs own testimony

The second is our Lords testimony, to confirme *Iohns* ministery, and consequently the inuiolable truth of his owne coming, in the 7.8.9.& 10 *verses*. The former of these demonstrations containes, 1. a question moued by *Iohn Baptist* (though he was in prison) in the 2.& 3 *verses*, 2. an answere made by Christ in the 4.5.& 6. *verses*. The latter comprehends a patheticall question, thrice repeated by Christ, cõcerning *Iohns* person and ministerie, and by himselfe answered, 1. negatiue'y κατα ἀφαι, in the 7.& 8, *verses*, 2. affirmatiuely κατα θεσιν in the 9. and 10. *verses*.

The fourth Sonday in Aduent.

Coherence of these with the the former Scriptures.

The neerer that we come to the parcels of Scripture which do manifest and make plaine to vs the vncontrouerable truth of the incarnation and birth of our Lord Iesus Christ, the more euident and perspicuous are the passages of holy Scripture, which the Fathers of the Church haue chosen, to verifie the truth of his *Aduent*. Of his first and of his second, his generall and sufficient coming for the good of all, in offering himselfe vnto all, both bad and good Iewes and gentiles. Of his particular and effectuall coming for the saluation of all the elect onely, for each of them, and euery of them.

For we may heare how God by *Isay*, 1. cryeth out against the rebellious house of the Iewes, & that is one kind of coming to them, as bad as they were. And in the other Scripture,

Summe of the 2 first Lessons.

for the euening, God by his Propher most plainely doth speake of Christ his Sonne, *who shall raigne in iustice and the Princes shall rule in iudgement.*

Summe of the Epistle & Gos.

What better vse and application can be made of these doctrines then that which Saint *Paul* deliuers in our text for the Epistle?

Doth not S. *Iohn* the Euangelist take the same course, in prouing the coming of Christ, which Christ himselfe did, in the former Gospell. *Matth.* 11.

Mor. prayer. 1 Les. *Isay* 30.

The first Lesson for morning prayer is, *Isay* 30. comprehending these doctrines.

Parts.

1 Iudgements are denounced against the distrusting Iewes.

First the Prophet preaches wo and iudgements against the rebellious children & people of the Iewes, for their manifold wickednesse: and namely for consulting with, and trusting in the *Ægyptians*, when they were in distresse & not trusting in the liuing God *ver.* 1. to the end of the 7.

2 Against the contemning Iewes.

Secondly, the Iewes are taxed for their contempt of Gods word in the mouth of the Seers and Prophets: for the which they are sure to be plagued, as for their distrust in God and relying vpon the strength of man, *ve.* 8. to the end of the 17.

3 God expects the Iewes conuersion, & the Gentils calling

Thirdly, the Prophet preacheth of the Lords *Longanimity* and expectation of the conuersion of these refractary Iewes, and of the calling of the Gentiles by the preaching of Christs Gospell, by the preaching of the plentifulnes of Gods mercy in Christ (resembled vnto riuers and streames of water) *the plentifulnesse of his spirit like a riuer that ouerfloweth to the necke*, and by the preaching of his iudgements to light vpon his enimies *ver.* 18. 33. which is the end of the chapter.

Eue. Prayer. 1 Les. *Isay* 32.

The 32. chapter of this Prophecy is the first Lesson for euening prayer, affoarding and teaching these doctrines.

Parts.

1 A prophecie of Christs kingdome.

First, there is a Prophecy of the kingdome of Christ, shewing what manner of gouernment it shall be, and what shal be the effects thereof, as in the conuersion of the blind, the foolish and niggard &c. to see their ignorance, folly & wickednesse, *ver.* 1. to the end of the 8. *ver.*

Secondly,

Secoudly, the Prophet foretelleth the desolations of *Hierusalem*, and forewarnes the dainty women to consider thereof, whom it also concerned. *v.* 9. to the end of the 14. 2 Of *Hierusalē's* desolation.

Thirdly, the Lord by his Prophet telleth the people when these things shall come to passe, and how long their miseries shall continue among them: to wit, till the Lord Iesus do come, till he send the plenteousnesse of his spirit from aboue, by his Sonne Christ, by the ministery of his Apostles, and prophets in the latter daies, *ver.* 15. to the end of the 20. which is the end of the chapter. 3 He tels when these things shall be effected.

A part of the fourth chapter of S. *Pauls* Epistle to the *Philippians ver.* 4. to the end of the 8. is the Epistle for this day: wherein *Epistle. Phi* 4.4.

The Apostle makes the *Aduent* and second coming of Christ the ground of his exhortation, and of the *Philippians* reioycing. The parts of this text are, The ground of the Apostles exhortation.

First, exhortation: secondly, dehortation: thirdly, the good and benefite redounding to them, through their obedience and hearkning to these exhortations and dehortations. Parts of the Epistle. 1 Exhortation. 2 Benefite of obedience to it. 3 Dehortation from distractiō.

The exhortations is, 1 To reioycing, *v.* 4. 2 To patience in distresses, and expectation of the Lords coming: vnto both which is annexed the reason and certainty of Christs coming. *ver.* 5.

He dehorts from distraction and immoderate care and trouble of minde, in these dangerous daies, exhorting them, 1. to prayer, 2 to supplication, 3 to thanksgiuing. *v.* 6.

The benefite they shall reape by hearkning to this good exhortation and counsell of the Apostle, is propounded to be a preseruation of their hearts and minds in Christ Iesus, by the best and safest keeper and custodie of all: which is, *the peace of God, which passeth all vnderstanding*. ver. 7. The benefite of obedience to the exhortaton is the custodie of their hearts in peace.

The fourth chosen Scripture, which is our Gospell for this day, is a part of the first chapter of Saint *Iohns* Gospell. *verse* 19. to the end of the 28 *verse*, differing from the former precedent Gospell in the speciall. For Christ, the way

The difference betweene this and the former Gospell.

and the truth, doth in the fore-going Gospell giue testimony vnto *Iohns* ministery. But here *Iohn* testifieth of himselfe, being thereunto vrged: as also of the vertue, power, and diuine efficacy of Christ his Lord and maisters ministery.

Parts

A twofold testification by a dialogue.

This text comprehends a twofold testification of Saint *Iohn* the *Baptist* deliuered vnto vs by way of a dialogue: (for he

Speakers are twofold,

Testifieth either of himselfe or of Christ his maister) The interlocutors are, the Pharisaicall Priests and Leuites, Secondly, or *Iohn* the *Baptist*.

They are the cauelling *questionists*, he is the defendant and answerer, *cuius partes tutiores & faciliores sunt quàm opponentium.*

Sophisters propound foure questions.

These *Sophisters* do propound vnto S. *Iohn* foure sorts of questions.

1 *Quis es?*

The first is, *Quis es?* in the 19 *verse*, answered in the 20. *verse*.

2 *Quid tum?* or *vtrum.*

The second is, *Quid tum?* or *vtrum? ver.* 21. answered negatiuely, in the same *verse*,

3 *Qualis es?*

The third is *Qualis es?* vnder the word *quis es?* as if they had said, what kind of place hast thou? what office beareſt thou? of what calling art thou? that we may giue a direct answere concerning thine office, to them that sent vs, &c. *verse* 22. answered in these words, *I am the voyce of him that cryeth in the wildernesse.* ver. 23.

4 *Quamobrem?*

The fourth and last question is, *Quamobrem, Why baptiseſt thou then? if thou bee not Christ, nor* Elias, *&c.* verse 25. The answere to this expostulating *Quare*, or *Quamobrem*, is, *I baptise with water, but there is one among you, whom you know not* ver. 26. *he it is that commeth after me &c.* ver. 27.

The

The Natiuity of our Lord Iesus Christ, commonly (but truely) called Christmas day.

SVch is the truth and constancy of Gods promises, which in Iesus Christ are yea & amen; that though heauē & earth shall passe, yet one iot or title thereof shall neuer passe. For that which the Father hath in times past foretold by the mouth of his Prophets, he hath now fulfilled and performed it, in sending his Sonne in the similitude of sinfull flesh, to be borne of a sinner (though not conceiued in sinne) to be borne for sinners of all sorts and degrees of people, which belong to saluation.

Connexion of this feast with the former Sondaies.

As then vpon this day there is a solemne feast celebrated of the Christian reformed Churches (but not of the factious conuenticles, and seditious Assemblies) so there are such fundamentall points of religion selected, and culled out to be handled, both for the day it selfe, and the concomitant holidaies: as Gods people may therein take infinite causes of inward and outward reioycing. For, besides the sweete and heauenly discourses falling out for the great day it selfe, (called Christmas day) concerning the eternall Diuinitie, and true humanity, the two natures, and the three offices of our Sauiour and royall Redeemer,

Vse of the doctrines culled out for this day, & the other three holidayes.

Generall sume of the Scriptures for all these holidaies.

We haue vpon the next day after, a ratifying of this truth by the death of S. *Stephen*: a Deacō of the Primitiue Church, and the first Christian Martyr.

Vpon the third holy day (called S. *Iohns* day) a strong confirmation of these truths by S. *Iohn* the Euangelist, that beloued Disciple of Christ.

And vpon the fourth day, a notable celebration and com-

commemoration of the truth and time of Christs birth, (that babe and young Lambe of God) by *Herods* bloody massacre of such a multitude of sweete babes and innocents.

Christ himselfe alledgeth the prophecies to proue the truth of his birth.

The Scriptures of the Prophets *Isay* and *Dauid*, who (as Christ himselfe saith) do speake of him, where he alledgeth the booke of the Psalmes (from whence the Church hath chosen sixe for this feast) doe testifie and make mention of our Lords birth humane, of his generation diuine, and of his eternall kingdome.

6 Proper Psalmes.

The 19. 45. and 85. Psalmes for morning prayer, as also the 89. 110. & 132. proper Psalmes for the euening, do shew the truth of these doctrines vnto vs. The 19. Psalme declareth these particular points.

19 Psalme *analised*.

1 The creatures teach.

First, how Christ the Sonne of God, the maker of the great world, teacheth all men in generall, by the creatures, to wit, 1 heauens, 2 firmament, 3 daies, 4 nights, 5 Sunne, *v.* 1. to the end of the 6.

2 The word doth teach,

Secondly, how the Lord God by his word in the mouth of man, that little world, with the working of the fiery spirit, doth,

First, conuert mans soule.

Secondly, giue wisedome to the simple,

Thirdly, reioyce the heart.

Fourthly, giue light vnto the eyes.

Reade more, from the *7 ver.* to the end of the 11. concerning the excellent effects, and incomparable qualities of this second Schoolemaister.

45 Psalme *analised*.

The 45 Psalme, which is the second of the proper Psalmes, intreats of a good matter, for, 1. it is of the King of Kings, Christ our Bridgroome, and 2 of his spowse the Church, 3. of the beauty, loue, and glory of both.

85 Psalme *analised*.

1 Generall experience of Gods loue to the Church.

The third is the 85 Psalme: wherein Gods Church and people do speake, 1. generally of the loue of God in Christ, which they haue found by experience, *Lord thou hast bene fauourable to thy land, thou hast turned the captiuity of Iacob.* ver. 1.

Secondly.

Secondly, the Church intreateth of this loue of God in particular, *Thou hast forgiuen the iniquity of thy people, and couered all their sinnes. verse* 2.

2 Particular experience thereof.

Thirdly, they confirme by future prophecie, that which they haue found by precedent, and shall find by future effect, in themselues and others, *Mercie and truth shall meete together, righteousnesse and peace, &c. verse* 10.

3 Confirmation & assured hope of the future performance of all.

In the fourth of our proper Psalmes, which is the 89, the sweet singer of Israel. 2. *Sam.* 23. 1. is rauished in spirit, and therefore by the effect of the former experience,

8 Psalme analysed.

First, he protesteth and prophecieth, *I will sing the mercies of the Lord for euer: with my mouth will I declare thy truth, from one generation to another. verse* 1. A reason of this his protestation he rendreth, *For I said, mercy shall be set vp for euer. verse* 2.

1 *Dauids* protestation of praise for Gods mercies herein.

Secondly, he grounds his protestation, and his confirmation vpon a most sure foundation, Gods owne oath infallible made vnto *Dauid*, a true type and figure of Christ. Reade the text from the 20. verse to the end of the 37, you shall find that the Prophets doctrine is most plaine, concerning the eternall generation diuine, and the infinite eternall perpetuity of the spirituall kingdome of Christ Iesus our Lord.

2 The ground of his protestation.

In the fifth of these proper Psalmes, being in number the 110. First, how well doth king *Dauid* first sing of all these points together, to wit, the diuinitie, humanitie, kingdome and priesthood eternall of his Lord and Sauiour, *The Lord sayd vnto my Lord, sit thou at my right hand, &c. verse* 1. Secondly, how doth he proue it, but by repeating Gods oath irreuocable, *The Lord sware and will not repent. Thou art a Priest for euer, &c. verse* 4.

110 Psalme analysed.
1 *Dauid* sings of all these points together.
2 He confirmes it by Gods oath.

In the sixth of these proper Psalmes the 132, one of the songs of degrees, our royall Prophet tels vs of an other oath which God hath sworne, confidently made, and constantly to be performed, *The Lord hath sworne in truth vnto Dauid, Of the fruit of thy body will I set vpon thy throne. verse* 11. Here,

132 Psalme analysed.
A relation of another oath which God hath made.
Parts and contents of the oath.

First,

1 Christs kingdome.

2 Cõfirmation of the perpetuity of this kingdome.

First, God by *Dauids* mouth doth prophecie, that Christ shall be borne a King, of the royall stocke and tribe of *Iudah*, *Dauids* family. Secondly God confirmeth this point concerning the perpetuitie of Christs spirituall kingdome, that howsoeuer the Iewes and other enemies deale with Christ and his church; yet vpon the head of Christ, his crowne shall flourish. Verse 18.

Mor. Prayer.
1 Lesl. *Isay* 9.

In our first Lesson for Morning prayer, being *Isay* the 9. chapter, these doctrines of instruction are confirmed vnto vs.

Parts.
1 Certainty of Christs birth.

First, *Isay* prophecieth of the certainty of Christs birth, in the preterperfect tense. *Vnto vs a child is borne, and vnto vs a Sonne is giuen. Verse* 6.

2 Diuine and eternall generation.

Secondly, of his diuine and eternall generation in the present tense, *The mightie God, the euerlasting Father. Verse* 6.

3 Perpetuity of his kingdome.

Thirdly, of his perpetuall kingdome in the future tense, *The Prince of peace, the increase of his gouernment shall haue none end. Verse* 7.

Euen. Prayer.
1 Lesl. *Isay* 7. 10.

In the first Lesson for Euening prayer, being *Isay*, chapter 7. 10, to the end of the 15 verse: what words can be more plaine then these, *Behold a Virgin shall conceiue and beare a Sonne, and she shall call his name Immanuell.* Which words of the Father testifying of the Sonne, do most pregnantly proue,

Parts.
1 The true and immaculate conception.

First, the immaculate and true conception of the Virgin with Christ, *That holy thing and Son of the most high, &c. Behold a Virgin shall conceiue.*

2 The certainty of Christs birth.

Secondly, the certainty of Christs birth, *and beare a sonne.*

3 Vniting of the two natures.

Thirdly, the vniting of two natures, diuine and humane in one person, *and thou shalt call his name Immanuel.*

The summe of the 4 scriptures of the new Testament.

From these 8 Scriptures of the Prophets and old Testament, if we discend to foure more of the new; we shall in the cleere noone-day and bright sun shine of the Gospell, behold the acting, effecting, accomplishment and vse of the fore-prophecied fauors.

For

For in the second Lesson for Morning prayer, *Luke* 2. *v.* 1. to the end of the 14, the Euangelist sets downe the truth of the birth of our Saviour. *Mor. Prayer.* 2 Less. *Luke* 2. 1. to the 14.

First, in naming the time when, secondly, the place where, thirdly, the manner how, fourthly, the persons celestiall and terrestriall, as witnesses of the joyfull birth of this euer-blessed babe. 1 Time, 2 Place 3 Maner, 4 Persons the witnesses.

And in the Gospell for this day Saint *Iohn* the Euangelist, chapter 1. to the end of the 14 verse, speakes of Christs diuine generation before time, and so is he ἀρητος, verse 1. *Gospell.* *Iohn* 1. 1. *v.* 14. Summe of all the 14 verses.

In the 14 verse, being the second generall part of our Gospell for this great feast, the beloued disciple tels vs out of these words, *And the word was made flesh, and dwelt among vs, &c.* that in time, the creator of time, in the fulnesse of time had his humane generation and cohabitation in the tabernacle of our flesh, and so is he ἀπατος, though not ἀμητος: So that this very λογος, which is, ὁμοὐσιος, to and with God the Father, is for our sakes become the Sonne of man, and of the same substance of his mother, a perfect man of a reasonable soule, and humane flesh subsisting.

¶ The Author of the Epistle to the *Hebrewes*, *chap.* 1 *v.* 1, to the end of the 13, giues vs to vnderstand, that God hath fauoured vs more in these latter dayes, then he did the fathers in former times, verse 1. ¶ *Epistle.* *Hebrewes* 1. 1. to the end of the 13. Generall sume and particular analyse.

First, in speaking to vs by his Sonne. verse 2. 1 God speakes to vs by his Sonne,

Secondly, in shewing vs that he is the true Prophet. verse 2. 2 Christ is the true Prophet,

Thirdly, the Author of this Epistle describes, first, the person of Christ in his God-head and Man-hood vnited, verse 3. And secondly, the offices of his Kingdome, Priesthood and prophecie. verse 3. 3 Christs person is described,

Fourthly, he sets forth Christs excellency aboue Angels and all creatures, in these his offices of Kingdome, Priesthood and prophecie. verse 4.5.6.7. 4 Christs excellency aboue Angels,

Fifthly, he proues the eternity of his kingdome after all 5 The eternity

creatures

of his kingdom. creatures terrestriall and celestiall. verse 8. &c.

Eue. Prayer. In the second Lesson for Euening prayer, *Titus* 3. 4. to

2 Les *Titus* 2.4. the end of the 8. A scripture concluding the Seruice of this

The end and vse of all the former fauors. high and solemne day, S. *Paul* shewes the vse of all these premised fauours, and the end, or rather the ends why God hath thus dealt with vs,

1 Our saluation First, that *we might be made heires of eternall life. verse 7.*

2 Our obedience Secondly, that *we beleeuing in God, might be carefull to shew forth good workes, verse 8.*

Vse of all these 12 Scriptures, and dedicatography together. Thus are these eight Scriptures of the old, and foure of the new Testament (as the twelue precious stones in *Aarons* brooch and iewell vpon his breft) combined and set together. That euery Christian man or woman may this Christmas time weare them next their hearts, as an heauenly *Amulet* and *Anti dote* compounded by Gods true Apothecaries, to preserue them from the poyson and plagues of *Atheisme, Iudaisme, Turkisme, Papisme, Anabaptisme*, profanenesse, of negligence and carelesnesse in the right manner of worshipping, and in the true forme of fearing, and obeying God in Iesus Christ, by the power of the holy Ghost.

The best Iewell we can weare at Christmas, or any other time.

Now let vs diue deeper, and search more diligently into the Gospell for this day, that we may behold that comely order which S. *Iohn* obserueth in it, and the heauenly lessons which we are to learne out of it.

That which the holy Euangelists, *Mathew, Marke* and *Luke* had written according to the Scriptures of *Moses* and the Prophets, concerning Christs accomplishing of all things before spoken, by his birth, life, doctrine, passion, death, resurrection, &c. S. *Iohn* doth in this booke after another manner, and in another kind deliuer. For he epitomizeth that, which they discoursed of at large, concerning Christs humanity, and that in these words, *And the word became flesh, and dwelt among vs, &c.* And he maketh a most ample tractate, as touching Christs diuine nature, as touching his effects also, and the execution of them.

Difference betwixt the writings of the other Euangelists and Saint *Iohn*.

These

Theſe 14 verſes of this firſt chapter, are as a *ſpecimen* of the whole booke; and therefore the godly Fathers of the church haue choſen it as a moſt ſpeciall Scripture to be handled vpon this day, and at this time.

Occaſion of the choice of this ſcripture, *Iohn* 1.1.14.

In the firſt 13 verſes, he writes of Chriſts diuinitie.

In the 14 verſe, of Chriſts humanitie.

Generall analyſe.

Chriſts diuinitie.

Chriſts humanity.

He proues the diuinitie of the Sonne, whom he calleth the *Word*.

Firſt, by his eternitie, *In the beginning was that word.*

Secondly, by his *Conſubſtantialitie* in the *Deitie*, *and that word was with God*, that is, one of the perſons of the Deitie.

Confirmation of the diuinity.

1 Eternitie,

2 Conſubſtantialitie,

Thirdly, by the nature and eſſence thereof, *and that word was with God verſe* 1.

3 Eſſence and nature,

Two of theſe *Arguments* are by S. *Iohn*, for the more certainty of the truth repeated, *The ſame was in the beginning with God*, firſt, that is one of the perſons of the Deitie, ſecondly, coeternall, verſe 2.

4 Repetition of two former arguments for the better confirmation,

The other arguments are taken from the workes and effects of the Sonne and word of God.

5 Arguments taken from the workes of *Logos*.

The firſt, is the worke of *Creation*, *All things were made by it, and without it was nothing made which was made. Verſe* 3.

The ſecond, is the worke of *Vnification*, the worke of giuing life, that is to ſay, reaſon and vnderſtanding kindled in mens minds, to acknowledge him to be the Author of ſo great a good, *In it was life, and that life was the light of men, verſe* 4. *And that light ſhineth in the darkneſſe, &c. verſe* 5.

The next maner of reaſoning, and kind of argumentation which S. *Iohn* vſeth, is *teſtimonium humano-diuinum*, or *diuino-humanum*, the teſtimony of *Iohn* the *Baptiſt*, who being a man, yet was a *Gods man, a man of God*, firſt, *ſent from God*: ſecondly, bearing this office, to this end, *To teſtifie and beare witneſſe of this light* 1. *the Son of God*, 2. *the Son of man, God and Man*, 6. 7. & 8. *verſe*.

6 S. *Iohns* teſtimony to confirme the truth hereof,

In the other 5 verſes following, our Euangeliſt will teach and proue by reaſons and arguments, drawne from the cauſe and effect, that albeit there was ſufficient cauſe and reaſon

7 Kinds of reaſons are arguments drawne from the cauſe and effect.

reason why this light of Christ should haue taken better effect in illuminating the world in generall, and the Church in speciall, taken out of the world. Yet neither did all the world, nor all the Church (whom S. *Iohn* cals Christs owne) receiue it.

1 From the cause,

The first argument taken from the cause, is, *He was that true light which lighteth euery man. Verse 9.*

2 From the cause.

The second, *He was in the world*, that is, by the creatures and light of reason, he did (as it were) in the person of his Godhead and Manhood offer himselfe to the world. Ver. 10.

Effects.
Christ is to some,
1 Like an extinguished light,
2 Like a reiected medicament.

Now for the effects of these heauenly causes, first, it fared with our Lord Iesus this true light and *Soule-physition*, as it doth with a *light which is extinguished*, or a good medicament prepared which is not of ignorant or wilfull patients receiued. The light was generall, the medicament παντάκιον, sufficient (though twas but one) to cure all and euery one. But,

1 From the effect in the world,

First, the world suffered it to stand by them, for the world could not see, it *was in darknesse. verse* 10.

2 From the effect it tooke in the Church,

Secondly, though the greatest physition applied this medicine himselfe to his owne patients, the worldly Iewes: yet the greatest number of them would none of it. *He came vnto his owne, and his owne receiued him not. verse* 11. Herein they were worse then the world; for that they did know and acknowledge Christ, but would not receiue him.

3 Effect of this cleere light was in the elect. Christs best patients.

Thirdly, the third effect that this cleare light and most soueraigne medicine tooke, is in the thankful receiuers therof, Christs best patients, to wit, the elect and godly. To whom, as he administred the medicine, to be vouchsafed the blessing, good operation and happy effect thereof, *to beleeue in his name*. And these good patients are thus described:

Description of the elect,
1 By their filiation,

First, by the right and title of *filiation, a prerogatiue to be made the sonnes of God by adoption. verse* 12.

2 By their generation.

Secondly, by their generation and birth, or rather by their regeneration and new birth, which is *to be borne of God*, that is, spiritually of *Gods spirit*. Vnto which birth Saint *Iohn*

oppoſeth

oppoſeth the carnall and fleſhly, which is, firſt *of blood*, ſecondly, *of the will of the fleſh*, thirdly, *of the will of man. v.* 13.

Chriſts humanity is thus proued:

Confirmation of Chriſts humanitie,

First, twas no other nature but the eſſence and eſſentiall nature of God Λόγος, *Sermo, that word* which *was made*, that is, *became fleſh*, which tooke not vpon him the nature of *Angels*, but of *Man*, *And the word became fleſh*,

1 Conuniction of the eſſence,

Secondly, he dwelt and made his abode for the time in the tent and tabernacle of our fleſh. *And dwelt among vs.*

2 Twas in our fleſh, not in the nature of Angels.

Thirdly, he that is of theſe two natures, hath the eſſentiall fulneſſe of two qualities, and attributes *full of grace and truth.*

3 He hath eſſentiall fulneſſe of grace & truth,

Fourthly, this glory of Chriſts Maieſtie manifeſted in the fleſh, was beheld of men when this *Word* the naturall Sonne of the Father appeared in the *fleſh*, *And we ſawe the glorie thereof, as the glorie of the onely begotten Sonne of the Father. Verſe* 14.

4 Men behold the glory thereof.

The Sonday after Chriſtmas.

SEeing that for the moſt part, euery yeare there falleth out one Sonday betweene Chriſtmas day & the *Circumciſion* of Chriſt, called *New-yeares day*: and namely, when they fall not both vpon the Sonday, or Sonnes day; therefore haue the Fathers of the Church thought good to ſet apart ſome ſuch holy ſcriptures as may ſerue alſo for this day.

Why ſcriptures are choſen alſo for this day.

And becauſe, betweene the great feaſt of *Chriſtmas*, and the feaſt of Chriſts *Circumciſion*, the 8 day after, and his *Epiphany*, or appearing to the *Gentiles* celebrated twelue dayes after Chriſts day: there can be no Chriſtian doctrine more fitting the Sonday after the Nativity, then the doctrine of the Nativity, of Chriſts genealogie according to the fleſh, and his humane nature,

The doctrine of Chriſts birth more neceſſary then any other.

For this purpoſe therefore, haue they out of *Iſaies* Prophecie, taken two Chapters, recording a famous hiſtorie of King *Hezekiah* (of whom came *Ieſus*, which

Generall ſume of the two firſt Leſſons.

is

is called *Christ*, who as he was (with *Dauid* and other good kings) a figure of Christ, the eternall annointed king and Christ of *God*: so first, in this God, through Christ he trusted and beleeued when blasphemous *Senacheribs Rabshakeh* laboured him to the contrary. For vnto this Lord and Christ, he prayed for victorie, and obtained that against that monster, whose nose-thrils God had hooked. And secondly, vnto this Lord and Sauiour he had his recourse in his particular and distressed estate of a desperate sickenesse, who was heard in that also, and out of the danger of death deliuered.

Generall sume of the epistle & gospell.

Vnto these holy Scriptures of the old, they do adioyne two out of the new Testament, most fitly accommodated vnto this businesse. In the first whereof S. *Paul* shewes to all our comforts, that when God saw his time (which was the fulnesse of time) he sent his naturall and onely Sonne to become the sonne of a woman, and made vnder the law, that he might redeeme them that were vnder the law, *That we might receiue the adoption of sonnes.*

In the second, that neither Iew nor Gentile might herein be mistaken. S. *Mathew* the Euangelist, who hath the face of a man, first, lookes Iesus Christ in the face, whom he calleth the *sonne of Dauid*, *the sonne of Abraham*, and so proceeds in his pedigree: secondly, he describes the true manner of Christs birth, by declaring all such circumstances as in euery hystorie diuine and prophane do denominate the truth of a deed done indeed, and not fainedly.

Mor. Prayer.
2 Lesſ. *Isay* 57.

The 37 of *Isaies* prophecie is the first of the chapters for Morning prayer, wherein Gods holy Prophet makes relation.

Parts.
1 King *Hezekiahs* griefe at the hearing of the blasphemy, and his recourse to God therein.

First, how the good king *Hezekiah* was affected with griefe, at the report and hearing of *Saneheribs* blasphemy, which was belched out against this true God and Sauiour of the world (the God of victorie, the God of health and life) and what course *Hezekiah* tooke after he heard that. Verse 1. to the end of the 20 verse.

Secondly,

Secondly, what effect this wrought for the good of *Hezekiah*, 1. in that his prayer was heard of God, and 2. the blasphemies iudged of the great Lord and higest Iudge, according to his demerite, *ver* 21. to the end of the 29. 2 The effect of his griefe, & of his prayer to God:

Thirdly, God assureth *Hezekiah* hereof, and confirmeth him herein *ver.* 30. to the end of the 35. 3 *Hezekiahs* cõfirmation hereof by God.

Fourthly, God executeth and performeth this iudgement, which he before denounced, 1. against the army of this proud Potentate, and 2. against the raging beast himselfe, that *Assyrian Leuiathan*, *ver.* 36. to the end of the 38. the end of the chapter. 4 Gods execuring hereof.

Eue. Prayer.
1 Les. *Isay* 38.

The thirtie eighth chapter of this Prophecie is our first Lesson for the euening, wherein the Peophet teacheth vs, by the example of *Hezekiah*, in our owne and particular, and personall distresses, as well as in the general, publicke & rationall calamities of our country & people, to turne our faces vnto the Lord, to pray vnto him, & to confesse ourselues vnto his all-knowing Maiesty. *ver*, 1. to the end of the 3.

2 God is heard of *Hezekiah*.

In the second place the Prophets tels vs, how God inclined his eare to *Hezekiahs* faithfull & feruent prayer; confirming by a signe against nature, taken from the retiring shaddow in the diall of *Ahaz*, that his yeares and life, should be prolonged. *ver.* 4. to the end of the 8.

3 The gratfulnesse of *Hezekiah*.

In the third part of the chapter, the Prophet lets vs see the thankfulnesse of *Hezekiah*, after his recouery, set downe by writing in a record to Gods glory, & the Kings eternall memory and commendations, *ver.* 9. to the end of the 20.

Hezekiah is cured by the Prophet.

In the fourth place, we may see how God vsed the person of the Propher, to be a counsellour of aduise for the Kings bodily health (as before for his soules) in prescribing a captaplasme, to be applyed with good successe to the Kings apostume: besides the former assurance by that extraordinary signe of the dyal. *ve*, 21. 22. being the last *verses* of the chapter.

Epistle.
Gal. 4. 1. to the 7. *ver.*

A part of the fourth chapter of S. *Pauls* Epistle to the *Galathians*, is our Epistle for this day, whose distributiõ is thus:

Parts
1 The *protasis* of the similitude.

Firſt, his propoſition deliuered in a ſimilitude, whoſe *protaſis* appeareth *ver.* 1. & 2 *of an heire in his nonage differing nothing from a ſeruant, &c. but is vnder tutors and gouernors vntill the time appointed of the father.*

2 The application of the ſimilitude.

Secondly, the application and *apodoſis* of the ſimilitude *ver.* 3. 4. 5. 6. which may ſtand in ſtead of the *Minor* and *Aſſumption.*

3 The cordiall concluſion and vſe extracted out of both.

Thirdly, the concluſion, which is moſt cordiall and in a diuine manner extracted out of both the former. *Wherefore thou art no more a ſeruant, but a ſonne: now if thou be a ſon, thou art alſo the heire of God through Chriſt.* ver. 7.

Goſpell. Luth. 1.

The firſt chapter of Chriſts Goſpell written by S. *Matthew*, is our holy God-ſpell for this day, wherein like a true antiquary and moſt faithfull Hyſtorian he deliuers

Parts general
1 Chriſts genealogie,
2 Chriſts birth.

Firſt, the genealogie of Chriſt, *ver.* 1. to the end of the 17.

Secondly, the truth of the birth of our Sauiour, with the incidents, occurrents, and ſubſequents thereof, both in the virgin *Mary* and in *Ioſeph* her husband, *ver.* 18. to the end of the 25. the laſt ver. of the chapter.

Particulars.
1 S. *Mathewes* deſcription of Chriſts genealogie.

In theſe obſerue more particularly, 1. *Mathews* deſcription of the generation & genealogie of Chriſt, which is twofold: The firſt is generall, as that he is, 1. the ſonne of *Dauid*, 2. the ſonne of *Abraham*, *ver.* 2. to the end of the 16.

2 His calculation & collection.

Secondly, obſerue the calculation and collection which S. *Matthew* makes of the three times 14. generations amounting vnto 42. diſcents (before drawne out in ſpeciall) as firſt, from *Abraham* to *Dauid*: ſecondly, from *Dauid* to their captiuity into *Babylon*: thirdly, from their captiuity, vntill Chriſt. *ver.* 17.

Confirmation of Chriſts birth
1 By the Virgins conceptiõ.
2 By *Ioſephs* intention of ſeparation.
3 By Gods preuention of *Io.*

The truth of the birth S. *Matthew* proues,

Firſt, out of the truth of the Virgins conception (*after her betrothing to her husband, and before they came together*) *ſhe was found with child of the holy Ghoſt.* ver. 18.

Secondly, by *Ioſephs* intention of ſeparating her from him becauſe *ſhe was with child.* ver. 19.

Thirdly, by the diuine preuention of *Ioſephs* politicke (but

(but honest) separation, wherefore the Angel alleageth these reasons, 1. that *which is conceiued in her is of the holy Ghost*, ver. 20, the 2. from the true effects of conception, her parturiation, *she shall bring forth a Soone*, the 3. from his Circumcision, and the name that should be giuen him at his circumcision, with the etymologie and reason of his name, *ve.* 21. the fourth reason is taken from the end of all: to wit, why all this was done, *viz.* the fulfilling of the holy Scriptures, prophecying so of him, and namely the Scripture of *Isay. Behold a Virgine shall be with child, &c.* ver. 22. 23.

Iosephs purpose, whereof there be 4 reasons.
1.
2.
3.
4.

The fourth proofe that S. *Mathew* brings (to proue the birth of Christ, is *Iosephs* obedience vnto God in taking of his wife *Mary*, but not knowing her carnally, till she had brought forth her first borne Sonne: therefore tis true that she did bring him forth: vnto which fourth confirmation is repeated one of the former proofes, to wit, our Lords circumcision: which action could not haue bene done to him, if he had not bene borne, truely borne; and not fantastically as fanatikes imagine. *verse* 24. 25, the two last verses of the chapter.

4 *Iosephs* obedience to Gods cõmandement.

The Circumcision of our Lord called also New-yeares-day.

IT was very necessary that our Lord Iesus Christ (who (together with his Father and the holy Ghost) made the law of Circumcision, should also keepe the law, especially being borne a Iew, made subiect to the law, and vndergoing the lawes curse for our sakes. And as he truely kept the Sabboth, and brake no part thereof, but abrogated the ceremony and ended it, by resting that day in the graue, which was the Iewes Sabboth: So he was circumcised with the circumcision made with hands: albeit in stead thereof he

Why Christ was circumcised,

ordained a new Sacrament: to wit, Baptisme for the new co-nenant in stead of this of circumcision: & the Lords Supper: a new Passeouer in stead of the old, that euening Sacrament of the law.

The occasion why these sixe Scriptures are chosen.

The learned and ancient Fathers of Christs Church, haue therefore chosen for morning and euening prayer, this day sixe remarkeable Scriptures. And the rather because this feast of the *Circumcision* fals out very fitly to be celebrated about this time of Christs natiuity, and oftentimes vpon the Sonday.

Generall sume of the two first Lessons.

Moses in our first Lesson for morning prayer doth relate Gods ordinance and commandement to *Abraham* and his family, concerning *Circumcision*. In the first Lesson for euening prayer he maketh speciall vse of this doctrine.

Generall sume of the Epistle & Gospell, & the two second Lessons,

To this *Moses* agreeeth & S *Paul*, who meetes with the Iewes vaine boasting in outward circumcision and Iudaisme, calling them to another: that is, to the inward, as appeareth in the second Lesson for morning prayer,

And writing to another people he sheweth the truth of this inward circumcision, by that effectuall circumcision of the gentile *Colossians*, who were circumcised with circumcision made without hands: and this he doth in our second Lesson for euening prayer.

In our Epistle for this day he teacheth, that it was not *actus circumcisionis*, that did iustifie *Abraham*: but *faith was imputed to him for righteousnesse*, before he was circumcised.

In the Gospell for this day, the sequele and subsequents of Christs birth, with the particulars of his circumcision, are by S. *Luke* related.

Mor. Prayer. 1 Les. *Genes.* 17.

The 17. chapter of *Genesis* being the first Lesson for morning prayer hath these chiefe points to be considered of,

Parts.

1 Gods indenting and couenanting with *Abraham*,

First how God indenteth with *Abraham*, 1. as concerning his free loue and mercifull kindnesse towards him of the one party, 2. as touching *Abrams* obedience and dutifulnesse to God on the other party, concerning his obseruation of the Sacrament of circumcision, *Ver.* 1. to the end of the 14.

Secondly,

Secondly, how he vouchsafeth his merciful kindnes also to *Abrahams* wife *Sarai* (whose name he changeth, as he had done her husbands) and maketh her a promise of bearing a child vnto her husband, that was an hundred yeare old, hearing also *Abrams* request, for his base sonne *Ismael*, but establishing his couenant with *Isaack* the sonne of *Sarah* the freewoman. *ver.* 15. to the end of the 22.

Gods fauour to *Abrahams* wife.

The third part of the chapter relateth the obedience of *Abraham* and his family, in performing the act of circumcision accordingly, *ver.* 23. to the end of the 27. the end of the chapter.

3 *Abrahams* obedience.

A part of the tenth chapter of *Deuteronomy* is the first Lesson for euening prayer, from the 12. *ver.* to the end of the chapter, wherein *Moses*,

Eue. Prayer. 1 Les. *Deu.* 10 12

First, chargeth the Israelites, and straitely enioynes them to feare the Lord, to walke in his wayes, to loue, and serue him *ver.* 12 to the end of the 15.

1 *Moses* his iniunction.

Secondly, he makes vse of this his generall charge, by enioyning them a speciall circumcision of the heart, and to harden their necks no more: alleaging many reasons to vrge these exhortatiue precepts and commandements, *ver.* 16. to verse 22. which is the end of the chapter.

2 The vse of his general charge by cõmanding a speciall iniunction of circumcision internall.

A part of the second chapter of the Epistle to the *Romans*, from the 17. *ve.* to the end of the 29. is the second Lesson for morning prayer: wherein,

Mor. Prayer. 2 Les. *Rom.* 2. 7.

Saint *Paul* teacheth the Iew his duty how to behaue himselfe, in regard of inward circumcision, who boasted so much of the outward, He therefore doth

Paul schooleth the bragging Iew.

First, describe the estate of the circumcised Iew boasting therein: *ver.* 17. 18. 19. 20.

1 A description of the estate of the circumcised Iew.

Secondly, he reprehends these Iewes, as, 1. for reprouing and censuring others and not themselues, 2. for dishonoring and blaspheming God, and 3. for bragging so much of outward circumcision: *ver.* 21. to the end of the 25.

2 A reprehension of them.

Thirdly, he shewes the vse of outwatd circumcision: to wit, that it is to be referred to the inward circumsion, both

3 The vse & referrence of outward circumcision.

in the circumcised and vncircumcised, alleaging seuerall sound reasons for the same, *ver.* 26. to the end of the 29. the end of the chapter.

Euē. Prayer.
Colo. 2.

The second chapter of S. *Pauls* Epistle to the *Colossians*, is the second Lesson for euening prayer. In a part whereof he beateth vpon the former points, proouing it to be true by experience of that effectuall circumcision of the Gentiles, and namely the *Colossians*: who as,

1 That they were complete in Christ.

First, they are complete in Christ, which *is the head of all Principality and Power*, ver. 10.

2 What this complement is; to wit, their spirituall circumcision.

Secondly, this is a part of their and our complement, that in him we are circumcised with circumcision made without hands, by putting off the sinfull bodie of the flesh through the circumcision of Christ. *ver.* 11.

Epistle.
Romanes 4.

A part of the 4. chapter of S. *Pauls* Epistle to the *Romanes* is the Epistle for this day, from the 8. *ver.* to the end of the chapter. In which he

1 A propositiō concerning blessednesse.

First, propoundeth a proposition concerning blessednes vpon them to whom sinne is not imputed *ver.* 8.

2 A determination of this true blessednesse.

Secondly, he disputes the point, determines & concludes it, concerning the true obiect of this blessednes: whether it be the circumcised, or the vncircumcised, he that seeks iustification by the law, or which is iustified by faith, *ver.* 9. to the end of the 25. the end of the chapter.

Gospell.
Luke 2. 15.

The sixt and last Scripture is a part of the second chapter of Saint *Lukes* Gospell, *ver.* 15. to the end of the 21. Wherein Sant *Luke*

Parts.

1 Effects & sequele of the Angels Sermon.

First, relateth the effects and sequele of the Angels Sermon, as touching the birth of our Lord Iesus Christ. *ver.* 15. to the end of the 20.

2 The History of Christs circumcision.

Secondly, vnto this Saint *Luke* annexeth the History of Christs Circumcision, *ver.* 21. there being not aboue 8. daies betweene the one and the other.

Effects diuers according to diuerse obiects.

The effects of the Angels Sermon are diuerse, according to the diuers obiects thereof.

Sheepeheards.
Others.

First, in the Sheepeheards: secondly, others.

The

1 Talking and conference,

The Sheepehards are said First to confer & consider vpon that which they heard: they said one to another. *Let vs go euen to Bethleem and see this thing.* ver. 15.

2 Walking and performance.

Secondly, they acted that whereof they had conference, *so they came with hast, and found both* Mary. *&c.* ver. 16.

3 Imparting & communicating to others.

Thirdly, they did impart it to others, and hid not their Talent in the ground. *And when they had seene it, they published abroad the things that were told them of that child.* ver. 17.

4 Returning to their callings againe.

Fourthly, they liued not idlely afterwards, but applyed themselues to their callings, *they returned.*

5 Glorifying God for all.

Fiftly, they glorified and praised God (as they were taught, by the example of the *multitude of heauenly souldiers*) *glorifying and praysing God, for all that they had heard and seene, &c.* ver. 20.

Effects of the Sheepeheards, paines in others

The effect of the Sheepeheards ruminating, and repeating the Sermon in others, is two-fold, according to the two sorts of obiects.

1 Wondering in the multitude.

First, wondering in the common multitude. *All that heard it, wondered at the things that were told them of the Sheepeheards.* ver. 6.

2 Pondering in *Mary.*

Secondly, *Maries*, 1. *keeping all these sayings*, 2. *Pondered, meditated and well considered of them, in her heart, But* Mary *kept all these sayings. &c.* ver. 19.

Particulars of Christs circumcision.

The particulars of the hystory of Christs Circumcision are,

1 The time when:

First the time when it was done, *when the eighth day was come, to circumcise him.*

2 The manner how.

Secondly, the manner of doing it, the name which he had when he receiued this Sacrament, *his name was called* Iesus.

3 The reasons why

Thirdly, the reasons why he was so named, it was a name giuen vnto him of *the Angell before he was conceiued in the wombe.* ver. 21.

The Epiphany of our Lord Iesus (that is, his appearing to the Wisemen) otherwise called, the Twelfth day.

Agreement of the doctrines of this feast with those of the circumcision.

AS Iesus the child, was the glory of his people Israel: so is he a light to lighten the Gentiles. For otherwise that promise which was made vnto *Abraham (that in his seed all the nations of the earth should be blessed)* had not bene indeed accomplished. His name was therefore called *Iesus*; that he might saue his people: that is to say Gentiles, as wel as Iewes, from their sinnes.

The cause and occasion of the choise.

The Church of Christ hath therefore thought it fit, next vnto his Circumcision to place our Lords *Epiphany*, his appearing to the Wisemen the Gentiles, who came out of their country by the blessed direction of a Starre, which brought them to Christ the bright morning Star, which rising from the East visited them. Whereupon they could not but doe as the sheepeheards did, in visiting and doing homage to him.

Generall sume of all the Scriptures in one period.

In the two first Scriptures of the old Testament, chosen for the first Lessons, the Prophet *Isay* foretold that it should be so. And in the foure out of the new Testament S. *Luke*, S. *Iohn*, S. *Mathew*, and S. *Paul* do record the effecting and accomplishment hereof that it was so.

Mor. Prayer. 1 Les. *Isay* 40.

In the first lesson for morning prayer the Prophet *Isay* in his 40. chapter, more like an Euangelist then a Prophet,

Parts

1 Remission of sins preached.

First preacheth the comfortable tydings of remission of sins by Christ. *Comfort ye, comfort ye, my people, will your God say, speake comfortably vnto Ierusalem, and cry vnto her that her warfare is accomplished, that her iniquity is pardoned, that she hath receiued of the Lords hand double for all her sinnes* ver. 2. 2.

2 A prophecy of *Iohn Baptists* coming.

Secondly, the Prophet foretelleth the coming of *Iohn Baptist*, the great crier, herault and clerke of this great *Messiah*

siah: preaching this doctrine of saluation both to Iewes and Gentiles, which were penitent and beleeuers. verse 3, to the end of the 5.

Thirdly, the Prophet preacheth as concerning the frailty of mortall man, of the power of Gods word, and perpetuitie thereof: at which both Iewes and Gentiles are exhorted to reioyce, because the word *that is made flesh is comming*. Whose loue and tenderneſſe (like a shepheard ouer his flocke) whose infinite power also and supereminencie is shadowed out by the Prophet. Both which are applied to the great comfort of Gods Church and people gathered of Iewes and Gentiles. verse 6, to the end of the 31, the end of the chapter.

3 Doctrine of mans frailty, & the words stabilitie and eternity.

In the first Lesson for Euening prayer, which is the 49 of *Isay*, the Prophet,

Euen. Prayer.
1 Lect. *Isay* 49.

First, begins one of his Sermons, as though he did preach to great *Britaine*, *England*, *Scotland*, *and Ireland* (for these are Ilands as well as others are,) *Heare ye me O Iles, and hearken ye people from farre, &c. Verse* 1, to the ende of the 5 verse: where you may heare admirable and most comfortable exhortation.

1 *Isay* preacheth to all Iles, *ergo*, to great *Britain*,

Secondly, he speaketh of Christs coming and sauing the nations, that dwell in continents, in lands, not inuironed with the sea, as well as the Ilands: to whom this Sauiour and royall Redeemer exhibiteth himselfe: For his people shall come from farre, *From the North, from the West, and from the land of Sinim. Verse* 11. Also, *Behold* (saith the Lord) *I will lift vp mine hand to the Gentiles, and set vp my standart to the people, and they shall bring thy sonnes in their armes, and thy daughters shall be caried vpon their shoulders, &c. verse* 6, to the end of the 22.

2 *Isay* preacheth Christs saluation to the nations,

Thirdly, God by his Prophet foretelleth the meanes and helpes that he will affoord to his Church of the Gentiles, speaking euen to the comfort of the Church gathered in great *Britaine* (which we haue found by experience, *And Kings shall be thy foster-fathers, and Queenes shall be thy nurses;*

3 He foretels the meanes that he will afford to this purpose.

they

they shall worship thee with their faces toward the earth, and licke vp the dust off thy feete, and thou shalt know that I am the Lord, for they shall not be ashamed that waite for me, &c. v. 13, to the end of the 26, the end of the chapter.

Mor. Prayer.
1 Lesf. *Luk.* 3.1. In our second Lesson for Morning prayer, *Luke* 3.1, to the end of the 22 verse, the Euangelist tels vs that *Iohn Baptist* performed in preaching that which *Isay* foretold of him,

Parts.
1 Matter, First, for the matter of his teaching, *preaching the baptisme of repentance.*

2 Manner, Secondly, for the manner, *crying.*

3 Place, Thirdly, for the place, *in the wildernesse, and all the coasts about Iordane.*

4 Auditory. Fourthly, for the people his auditory, *All flesh* (that is) *Gentiles and Iewes shall see the saluation of God.*

Eue. Prayer.
2 Lesf. *Ioh.* 1.2. In the second Lesson for Euening prayer, S. *Iohn* chapter 2, verse 1, to the end of the 11. verse, shewes an example hereof in the first miracle that Christ wrought *at the mariage, his turning of water into wine. Iohn* 2.9. *in Cana a towne of Galile.*

Scope of this scripture. He being the Sonne of God, and therefore God himselfe perswaded *Iaphet to dwell in the tents of Sem*, that they might (being married vnto Christ in truth and righteousnesse) tast of Christs cordiall liquor, euen water metamorphosed and turned into wine.

Paul preached to the Gentils.

Epistle.
Ephes. 3.1. For this cause, and to this end, in our Epistle, *Ephes.* 3 1, to the end of the 12 verse. S. *Paul*,

Parts.
1 God made *Paul* a preacher for the Gentils sakes, First, vseth these speeches, and deliuers this doctrine to the *Ephesians*, which were Gentiles, *viz. I Paule am a prisoner of Iesus Christ for you Gentiles, if you haue heard of the dispensation of the grace of God, which is giuen me to you-ward. ve.* 1.2.

2 What kind of preaching it is, Secondly, he sheweth of what kind and nature this preaching is, by teaming it a *mysterie*, shewing in what respects it is so intituled.

3 What the mysterie is, Thirdly, he telleth vs what this mysterie is, to wit, that the *Gentiles should be inheritors also, and of the same body, and partakers of his promise in Christ by the Gospell. Verse* 6.

Fourthly

Fourthly, that the dispensation and Ministery is committed vnto him by the grace and fauour of God, for the good of his Church gathered of Iewes and Gentiles. verse 7, to the end of the 12. — 4 That God hath committed it to him.

What is that inheritance? what is that promise? what is that Gospell and glad tidings, but that which causeth great *ioy to all the people, that vnto all nations is borne a Sauiour, which is Christ the Lord.*

In the fixt portion of Scripture, chosen out for this daies Seruice written *Mathew* 2. 1. to the end of the 12 verse, we haue a most comfortable and an infallible testimony of *Gods vocation of the Gentiles*, and their apprehending Christ, S. *Mathew* shewes it to be true, — *Gospell. Math.* 2. 1.

Parts:

First, in the wise religious Gentiles, which came to see Christ, that true light, verse 1. 2. — 1 Wise men come to see him,

Secondly, in king *Herod*, that crafty and suttle foxe, who vnder the colour of worshipping this king of kings, intended the destruction of the Lord of life, as verse 3, to the end of the 8, — 2 *Herod* sought to kill him,

Thirdly, in the wise mens performing that which they came for. verse 9. 10. 11, — 3 Wise men performed what they intended,

Fourthly, in not persecuting the Babe, by returning any message to *Herod* (which diuine Oracle in a dreame inhibited) but returning to their owne country another way, as verse 12. — 4 Wise men did not persecute Christ.

That this coming of the Gentiles to Christ, is a true history, the first verse of the chapter shewes it, first in the circumstances — Circumstances to proue the truth of the wise mens coming,

Of time when it was done, — 1 Time,

Of place where twas done, — 2 Place,

Of persons which were the actors of it, — 3 Persons,

Of words and speeches that the Gentile wise men vsed, viz. *Where is he that is borne, &c.* — 4 Words and speeches.

Of the reasons which moued them to speake these words, first, *For we haue seene his starre in the East*, secondly, *and are come to worship him. v.* 2. — 5 Reasons as motiues

Secondly,

2 *Herods* persecuting, the truth proues the truth.

Secondly, the truth of these things is argued by the effects in *Herode* and others, for hearing of it, first, *he was troubled himselfe*, secondly, *all Hierusalem with him*, verse 3. This perturbation appeareth by the effects thereof.

Herods publicke and priuate inquisition.

First, his publicke search and inquisition of his owne people, *He enquired of the chiefe Priests and Scribes*, the vndoubted truth thereof, verse 4, who answer him out of the Scriptures, verse 5. and 6.

Secondly, his secret inquisition of the wise men, *what time the starre appeared*, verse 7.

Herods appointing the wise men as secret intelligencers.

The third effect of *Herods* trouble, is his mission and sending of the wise men by speciall commission (as secret intelligencers) to bring true word of the businesse, verse 8.

3 The wise mens obedience argue the truth aforesayd.

Thirdly, the truth of these things are argued by the wise mens obedience and performance, as well in deed as in word and questioning. For S. *Mathew* relates that,

Nine fruits of their obedience,

First, they went.

Secondly, he tels by what meanes they went, how they were directed in their iourney, *And loe the starre, &c.* verse 9.

1. 2.

3. Thirdly, their ioy for this heauenly concomitance and company of the comete. verse 10.

4. Fourthly, *they went into the house.*

5. Fifthly, *they found the Child and the mother.*

6. Sixthly, *they fell downe and worshipped him*, that is, inwardly and outwardly.

7. Seuenthly, *they opened their treasures.*

8. Eightly, *they offered vnto him gifts*, first *of gold*, secondly *of frankincense*, thirdly *of Myrrhe.* verse 11.

9. Ninthly, *they returned into their country another way* (not intending to go home by persecuting *Herod*) because God by a dreame did so aduise them. verse 12.

The

The first Sonday after the Epiphany.

AS the malicious and refractary Iewes do deny Christ to be as yet come in the flesh, so haue they with a deadly and capitall hatred infested that most sweete and comfortable doctrine, concerning *the calling of the Gentiles*, and of *Christs most familiar and gratious appearing vnto them.* Wherefore the Christian church hath thought it good to choose out principall Scriptures for the fiue Sondayes following, that Christs Catholicke Church, and each member thereof may be further established in this ground and maine point of Theologie: that they may want no assured props to stay them from falling, nor any defences wherewith to vphold them in *contending for the maintenance of that faith which w as once giuen to the Saints.*

Agreements with the former scriptures.

Occasion of the choice of the Scriptures for the 5 sondaies following.

Our Euangelicall Prophet in the two first Lessons, first, doth make the defectiue Church of the Iewes to vnderstand this point, and secondly, teacheth them to trust in him: for tis vaine to haue confidence in idols.

Summe of the two first Lessons.

And the Doctor of the Gentiles in the Epistle for this day, exhorts the beleeuers to performe another manner of seruice then was vsed by the Iewes, perswading them to offer vp their bodies a liuing sacrifice, holy and acceptable to God.

Summe of the Epistle and Gospell.

In the fourth Scripture for this day, the child *Iesus* is a president vnto vs of the spirituall and reasonable seruice and sacrifice of perfect obedience to God his father.

The 44. chapter of *Isay* is the first Lesson for Morning prayer, conteining these chiefe instructions and most comfortable considerations.

Mor. prayer.
1 Lesson *Isay* 44

Parts.

First, how God offereth himselfe in Iesus Christ vnto his old and first people the Israelites, in most ample and comfortable manner. verse 1.2.

1 Gods bountifulnesse to the old Iewes.

Secondly, how the riuers and waters of his mercies shall flow

2 Gods flowing

fauoure to the Gentiles,

3 God effecting her of, and by what meanes.

flow vpon the Gentiles, whom he calleth *the thirstie, barren, or drie ground. vers.* 3. 4. 5.

Thirdly, the Lord confirmeth the effecting hereof by his omnipotent power, mercy, and eternall essence, and that difference which is betweene him the liuing God, and all false Gods and idols: *That it is hee which hath put away their transgressions like a cloud, and their sinnes like a mist. Turne vnto me therefore* (saith he) *for I haue redemed thee,* as verse. 22. & after the same maner he speaketh ver. 25 of the 43. chapter) &c. See more at large in the text, from the sixth verse of this chapter, to the end of the 28. verse, which is the end of the chapter

Euen. Prayer.

1 Lesson *Isay* 46

Parts.

1 His gratious promise to the, viging their reliance vpon him.

2 Exhortation to giue care onely to him,

3 Dehortation from worshipping of idols, and why.

In the 46. of Isay appointed for euening prayer, the same lesson is taught againe to the Iewes.

First, that as he is, was, and will be their God, and the God of the Gentiles, so haue they no reason to flye from him by hauing recourse to idols. Because the end of the chiefe idols, as *Bell* and *Nebo*, is ruine and destruction, vers. 1. 2. *Confusion shall come to the idols, their Makers and Worshippers.*

Secondly, God exhorts his Church to hearken onely to him; because he hath done, he doth, and will doe, whatsoeuer is done, or to be done for them. vers. 3. 4.

Thirdly, that they may not worship idols, because there is nothing which God hath made, or which man can make which can be resembled vnto that diuine essence and maiestie. *For I am God* (saith he) *there is none other, there is no thing like me. Which declare the last thing from the beginning, and from of old, the things that were not done, saying, my counsell shall stand and I will do what I will, I will giue saluation to Sion, and my glorie to Israel, &c.* See more from the 5. verse to the end of the 13. the end of the chapter.

Epistle.

Rom. 12. 1. God must bee serued of Chri-

Saint Paul in our Epistle for this day, *Rom.* 12. *verse* 1. to the end of the 15. in that his golden exhortation, perswades all beleeuers, and namely the Roman Gentiles, to serue God after another fashion then was vsed by the idolatrous Iews,

Iewes, or the filthy Chaldeans (a sacrifice which was vnreasonable, vnseasonable, and vnacceptable to God,) viz. to the offering and yeelding vp their *bodyes a liuing sacrifice, holy, acceptable to God, their reasonible sacrifice.* The text comprehends,

Christians otherwise then of Iewes, Caldeans, &c.

Parts.

First his exhortation, verse 1. 2.

Secondly, the grounds and motiue hereof, vers. 3. 4. 5.

1 Exhortation
2 Grounds

This was not written for the Romanes onely, which were Gentiles, but for our instruction also vpon whom the ends of the world are come.

Vse hereof to vs also.

In our fourth Scripture, *Luk.* 2. 42. to the end of the chapter, the child Iesus that sate in the midst of the Doctors, hearing them, and posing them, being the only votary of obedience, deuoted altogether to his Fathers businesse, teacheth vs what we should do. S. *Luke* in this Gospell first recordeth generally,

Gospell.
Luke 2. 42,

Generall parts

First, the care and imploiment of Christs parents in seeking out their child in the first fiue verses.

1 The care of Christs parents.

Secondly, the care and imployment of the child Iesus in doing of his heauenly fathers businesse, and yet not neglecting to go downe with his earthly parents to Nazareth, but being also subiect to them in the other 7. verses. The Euangelist relateth more particularly,

2 The imployment of Christ

Speciall parts of the text.

First, his parents care is either particular in respect of the discharge of their particular and proper duties of coming to the feast and performing that which they came for accordingly, as verse 42. 43.

His parents care is twofold.

Or secondly, more speciall, or more particular for Christ Iesus their child, as ver. 44. 45. and in a part of the 46. verse.

Christs care & imploiment in his function propheticall, wrought diuers effects according to the diuer obiects, as

Effects of Christs employment,

First, in the multitude or greatest part, Christs vnderstanding and answeres wrought astonishment.

1 Christs vnderstanding and answers wrought astonishment.

Secondly, his absence from his parents which arose and was an effect of his imploiment,

First, wrought and effected an amazement in his parents.

Secondly,

1. Christs absence arising of his imployment effected diuersly.

Secondly, an expostulation or an obiurgatiue question in his mother, *Sonne, why hast thou thus dealt with vs, &c. vers.* 48. Which question is answered with our Lords demanding of another question, whereby he

1. His parents ignorance is reproued.

First taxeth their ignorance, which caused their needlesse seeking of him, *How is it that ye sought me?*

2 His employment was the cause of his absence from them,

Secondly, he sheweth that his employment was the cause of his absence, *Wist ye not that I must go about my Fathers businesse. verse* 49. And that it was an imputation of ignorance vnto them S. *Iohn* shewes, *But they vnderstood not the word that he spake to them. verse* 50.

Christs obedience another obiect of his imploiment.

Another obiect of Christs care and employment in this his tender age, is his obedience and subiection to his earthly parents, after he had done his heauenly Fathers businesse, *Then he went downe with them, and came to Nazareth, and was subiect to them.*

Fruites of Christs perfect obedience,

Which words and deeds were effectually treasured vp, and *pondered in his mothers heart.* This was the effect that Christs employment tooke in his mother *Mary, verse* 51, *And Iesus increased.* The fruits and effects of Christs perfect obedience, were the increasings of God and godly increasings, first *in wisedome,* secondly *stature,* thirdly *and fauour with God and man.*

The second Sonday after the Epiphany.

Agreement of these Scriptures with the former

AS God doth not cease to draw on the Iewes to repentance, to forsake their idolatry, and to betake themselues to him that is, hath beene, and will bee their *Iehouah,* and *Elohecha,* as in the 44. and 46. of *Isay,* may be seene, and did appeare: So is our God mindfull of his mercy to the Gentiles, as was shewed then, and shall now appeare in that which the same Prophet speaketh for, and concerning the continuance & increase of his fauour to the beleeuing Iewes then liuing, and to the faithfull Gentiles which were to liue after-

afterward.

In our two Scriptures of the old Teſtament the Goſpel-like Prophet *Iſay*

Summe of the two firſt Leſſons.

Firſt, cals the Iewes to the conſideration of Gods fauours already receiued, and promiſeth the continuance of them to the worthy receiuers.

Secondly, he exhorts them and the Gentils to haue them in ſingular reuerence, that bring and preach the happy tydings of this ſaluation.

In our Epiſtle, the *Romane* Gentiles are exhorted by a chiefe Preacher of theſe newes, that ſeeing they had receiued theſe ſeuerall fauours of God, in the ſeuerall gifts and graces of God, that they therefore would vſe them accordingly.

Summe of the Epiſtle and Goſpell.

In the Goſpell we are guided by S. *Iohn* to the wel-ſpring and fountaiue of theſe cordiall liquors from whom onely we may draw them, and commend them with great glory to God, and reioycing in our ſelues, to the gouernor of the feaſt.

The 51. chap. of the Prophecy of *Iſay* is the firſt Leſſon, for this morning ſeruice, affording

Mor. Prayer. 1 Leſ. *Iſay* 51.

Parts.

Firſt, a moſt worthy preface vnto an excellent Sermon. *ver.* 1.

1 A preface vnto the Sermon

Secondly, moſt ſingular comfort: firſt to the Iewes, *conſider Abraham your father, ſurely the Lord ſhall comfort Syon.* ver. 1. 2. 3. ſecondly, to the Gentils, is affoorded as great comfort concerning Chriſts future appearing to them. *Hearken vnto me my people, and giue eare vnto me ô my people, for a law ſhal proceed forth from me, and I will bring forth my iudgement for the light of the people. My righteouſneſſe is neere, my ſaluation goeth forth, and my arme ſhall iudge the people, the Iles ſhall waite for me and truſt vnto mine arme, &c.* ver 4. 5. 6.

2 Singular cõfort to Iewes & Gentiles.

Thirdly, all pretext of feare or diſcouragement is taken away in regard of afflictions or perſecutions of the faithfull beleeuers by euill inſtruments, and wicked men *ve.* 7. to the end of the 23. the end of the chapter.

3 A preuention of all feare and diſcouragemẽt.

Preachers of this ſaluation muſt be well entertained.

Eue. Prayer.
1 Leſ. *Iſay* 52.

In our firſt Leſſon for euening prayer, which is the chap. following, God by his Prophet, *Iſay* 52.

Parts.
1 Encouragement of his people,
2 A ſpeciall cõmandement for the miniſters entertainment,

Firſt, encourageth his people in the beſt manner, by taking vpon them the ſtrength beauty and puritie which the Lord giueth them. *ver.* 1. to the end of the 6.

Secondly, he chargeth them to bid ſuch welcome in the beſt manner, which bring theſe comfortable tydings with them, and what good ſhall betide ſuch as hearken vnto them in departing from vncleanenelle and wickednelle, in beleeuing in Chriſt, although he ſhall not make ſuch a glorious ſhew in the eye of the world, *ver* 7. to the end of the 14. *ver.* which is the end of the chapter.

Epiſtle.
Rom. 12. 6.

How like a moſt cunning Muſician doth the chiefe piper of the Gentiles, *Romans* 12. 6. to the end of the 16, *ver.* warble the harpe of *Iſay* the Prophet, perſwading them to practiſe according to their profeſſion, and as they had bene partakers of diuers excellent gifts and graces ſo they would diſpenſe and diſpoſe of them to the glory of the giuer and profite of the receauers, whether miniſter or people.

The marke that S. *Paul* ſhoots at in this portion of Scripture

His exhortations are as many and as ſeuerall as the gifts and graces are, whereof he makes mention, and that is the true and beſt analyſe of the text in my poore iudgement.

The true analiſe.

Goſpell.
Iohn 2. 1.

In our fourth Scripture, being the Goſpell written, *Iohn* 2. 1. to the end of the 22. *ve.* The Euangeliſt tels vs that our Lord Ieſus Chriſt performes in effect that which he promiſed. & much more. This our Sauiour (I ſay) doth it, by whom came grace and truth, & from whom the Church now draweth in generall, and all the ſtewards and officers of the feaſt in ſpeciall; the cordiall cheering liquors of his comforting ſpirit, in far more plentifull meaſure then heretofore, for the old Iewes had Chriſt (which was to come) promiſed as it were

Scope and drift of this Goſpell,

were in waters: But in these daies he is performed in wine. And that by the best transmutator, the best and true Chimist the onely true transubstantiator of *species*, substances and qualities. In this portion of Scripture, S. *Iohn* giues vs a view.

First, of an occasion of a miracle.

Secondly, of the miracle it selfe wrought by our Sauiour.

Thirdly, of the consequents or subsequents thereof.

The occasion is two-fold. First, the marriage whereunto Christ himselfe, his mother, and his disciples were inuited, *ve.* 1 2. The second occasion is, the want and penury of wine. *ve.* 3. 4 & 5.

In the miracle we may consider.

First, an introduction or preface. *ve.* 6. & 7. *Now there was set there* 6. *waterpots &c. And Iesus said, fill the water pots with water.*

Secondly, the miracle it selfe, *Then he said vnto them: draw out now and beare vnto the steward or gouernor of the feast.* ver. 8.

The consequence of the miracle carieth with it, first, testimony and confirmation thereof, secondly, the gouernors taxing the bridegroomes infrugalitie and want of discretion.

The first testimony is drawen from an outward sense to wit, the gouernours tasting of it, to be wine, though he knew not whence it came.

The second is taken from an inward sence *viz. the knowledge and vnderstanding of the seruants that drew the wine.* ver. 9.

The taxation and reprehension of the Bridegroome, by an argument *a diuersis.*

First, the frugality and discretion of most men.

Secondly, the infrugalitie and indiscretion of the Bridegroome, *but thou hast kept the best wine till now.*

The third consequent of the miracle is, the vse that the Euangelist maketh hereof, a subsequent effect hereof,

Parts
1 Occasion of the deed.
2 Miracle and deed it selfe.
3 Consequents and sequele.
Occasion two-fold.
1 The marriage
2 The want of wine.
Parts of the deed.
1 An introduction.
2 The act and deed it selfe.
Consequent of the miracle.
1 The testimony:
2 The gouernours reproofe of the Bridegroome.
Testimony
1 From outward sense.
2 From inward
Bridegroomes reproofe *a diuersis.*
1 Discretion of most men.
2 Indiscretion of the Bridegroome.

3 Consequent an ordinary blessed effect, a confirmation of his Disciples faith.

the faith and beleefe of his Disciples confirmed by this first miracle, and glorious exhibiting himselfe in this towne bordering vpon the Gentiles neere *Tyre* and *Sydon*, ver 11.

4 Consequent a record of Christs departure thence,

The fourth consequent is, S. *Iohns* recording of Christs departure thence, and to what place he went, *viz.* his remouing with his mothers kindred and Disciples downe into *Capernaum*, where also he would do good to the Gentile Captaine, as he did this first miracle in *Cana* in *Galilee*, which was called *Galilee* of the Gentiles, as *Matthew* 4 14. 15. 16.

The third Sonday after the Epiphany.

Agreemẽt with the former selected Scriptures,

That God of might being almightinesse it selfe, and that Father of mercy who is mercy it selfe, and God of all consolation doth out of the plentifulnesse and ouerflowing of his bounty exhibite himselfe vnto his Church & people, *whether Iewes, or Gentiles, bond or free*, Crete*or* Arabian, Turke, Scithian *or* Barbarian.

Summe of the two first Lessõs

And therefore by his Prophet *Isay*, he first offereth himselfe vnto all: secondly, and vpon this generall fauour of his exhorts all in generall vnto iudgement and iustice (after the manner of *Iohn Baptist*, *Repent for the kingdome of God is at hand*) *for my saluation is at hand, and my righteousnesse to bee reuealed.*

Summe of the Epistle & gospel

From this exceeding bountifulnes S. *Paul* in our Epistle, exhorts the *Romans* to be bountifull and mercifull. And S. *Matthew* shewes it in our Lords practise of it in deed, in healing the Leper and the Captaines seruant when he was come downe from the mountaine, as he had preached mercy and meekenesse vpon the mountaine.

Mor. Prayer.
1 Less. *Isay* 55.

The first of the Scriptures of the old Testament is *Isay* 55. wherein our Lord Iesus:

First,

First inuiteth most graciously and proclaimeth most earnestly to all the thirsty, comfortlesse, and monilesse, the waters, wine, and commodities continually to be had, and that without money, and monie-worth, at his most cheape and euerlasting faire, *ver.* 1.

1 Christs graciously inuites all.

Secondly, he reproues them, and expostulates with them for their spirituall infrugality and labouring in vaine *ve.* 2. 3.

2 Christ reproues ill husbandry in his people.

Thirdly, there is a prophecy and promise of Christ vnto the nations, *ve.* 4. 5.

3 A promise of Christ to the nations.

Fourthly, the Prophet exhorts vs to embrace this saluation, while it may be had *ve* 6.

4 Exhortation to embrace this saluation offered.

Fiftly, he shewes the manner how to apprehend this saluation: to wit, by repentance. *Let the wicked forsake his waies, and the vnrighteous his owne imaginations, &c.* ver. 7. 8. 9.

5 The manner how to embrace it:

In the sixt place the Lord sheweth the ordinary meanes whereby a man commeth to repentance: to wit, the word of the Lord which is compared to the raine and the snow, *ve.* 10. 11.

6 The meanes whereby,

In the seuenth there are promises made to the effectuall receiuers of Christ. *ve,* 12. 13.

7 Promises to the effectuall receiuers.

The second of our Scriptures out of the old Testament & the first Lesson for euening prayer, is the next chap. following *Isay* 56. wherein Christ by his holy Prophet.

Eue. Prayer.
1 Les. *Isa)* 56

First, makes vse of the former doctrines by his exhorting of all men to do well, *to keepe iudgement and do iustice: for my saluation* (saith he) *is at hand to come, & my righteousnesse to be reuealed &c.* ver. 1. 2.

1 Vse of the Prophets former doctrines by exhortation to do well.

Secondly, there is a promise: first, to strangers in generall, *ve.* 3. and secondly, to the Eunuches in speciall, to become members of Gods Church, to dwel in Gods house. *ver.* 4. 5. 6.

2 A promise.

Thirdly, the Lord taketh away the lets and hinderances of mens embracing the truth by reason of the ignorance, carelesnesse and wickednesse of their Magistrates, and Ministers

3 God graciously taketh away the lets that hinder men in their seruing of God

sters, by promising himselfe to be their Sheepheard and leader, and sufficiently prouiding for them, *ve.7.* to the end of the 12. the end of the chapter: saying. *Them will I also bring to mine holy mountaines, and make them ioyfull in mine house of prayer; for mine house shall be called the house of prayer to all people.*

Christ performed all this at Pentecost.

All this we know was performed in the daies of our Sauiour, and chiefly at that time when he sent downe the largesse of his bounty at the feast of Pentecost. Now from this exceeding bountifulnesse of our Lord,

Epistle.
Rom. 12 16. Exhortation to bountifulnesse hindred by reuenge:

S. *Paul, Rom.* 12 16. to the end of the 21. *ver.* which is the end of the chapter, exhorts the *Romans*, which were Gentils, and in them vs all, and all other Gentils, vnto mutuall kindnesse, lowlinesse, peaceablenes gentlenes, bountifulnesse; & mercifulnesse. For herein shall a man shew himselfe, a gentle Gentile, a right Christian, a sonne of our heauenly Father, who is the onely Father of mercy. And because nothing more interrupteth our loue one to another then pride, & haughtines, thinking too well of our selues, wrath, and the effect of wrath, which is desire to be reuenged of him that hath angred vs: our Apostle therefore,

Parts.
1 Exhortation

First, exhorts them to mutuall loue (giuing therewithall caueats against pride and malicious reuenge) and perswades them to haue a generall peace with all men. *ve.* 16. 17. 18.

2 Dehortation

Secondly, dehorts from auengement.

3 Exhortation

Thirdly, exhorts to giue place to wrath.

4 Confirmatiō

Fourthly, alleageth a Scripture, to force his dehortation & exhortation. *ver.* 19.

5 Description of a true and holy reuenge,

Fiftly, concludes herupon what the true, holy, & Christian reuenge is, to do good to our enemy: first by *feeding him when he is hungry*: secondly, by drenching him when he is thirsty: which who so doth shall heape coales of fire on his enimies head. *ve.* 20.

6 How a man may performe this hard precept,

Sixtly, because this counsell is *durus sermo*, and hardly to be digested, but more hardly to be performed, Saint *Paul* shewes the way how to do it, in the last verse being partly

dehortatiue:

dehortatiue: *Be not ouercome with euil:* and partly exhortatiue, *but ouercome euill with goodnesse.* ver. 21.

In the portion of holy Scripture appointed for this daies Gospell, *Math.* 8. 1. to the end of the 13. we may see the accomplishment of Gods promises concerning his bountifulnesse in Christ, how they are all yea and amen in him. For S. *Mathew* tels vs after he had ended his gracious Sermon vpon the mount, he performed in deed that which he spake before in word.

Gospell.
Math. 8. 1.

Parts
1 Cure of the Leper.
2 Cure of the Centurions seruant,

First in healing the Leper, as he was going to that proud and vnruly city *Capernaum* (euen as he was *in itinere*) as in the first foure verses appeareth.

Secondly, in his healing the Centurions seruant, at his first entrance into *Capernaum*, as in the rest of the verses.

How both these were cured by Christ,

The first of these cures he performed, by touching & speaking: the second by speaking only, by his power and word without touching. The first miracle he wrought vpon a Iew an vncleane Leper; the second, vpon the seruant of an vncleane gentile, though purged & made cleane, by his effectuall and acceptable faith: yea, so great faith as the like was not in Israel.

Obseruations out of the story of the Lepers.
1 Occasion Generall, Speciall.
Speciall occasion, the faith of the Leper.
2 Obserue the miracle,
3 Obserue the charge which Christ gaue the Leper.

In the story of the Lepers cure obserue: first, the occasion which is either generall or speciall: the generall occasion is, the cõcomitance of great multitudes after he was come downe from the mountaine, *ve.* 1. The speciall occasion the Lepers faith, who beleeued, and therefore he spake, and out of the feeling of his misery was vrged to seeke helpe at the hands of the Ἀρχιάτρου the greatest Physition of all. *ver.* 2.

The second is the miracle wrought vpon the Leper, *And Iesus putting forth his hand touched him, &c.* ver. 3.

The third is the charge and commandement that Iesus gaue him: first, in a prohibitiue manner; *see thou tell no man* secondly, in a preceptiue manner, which is two fold, the first in *shewing himselfe to the Priest*: the second, in *offering the gift that* Moses *commanded.* ver. 4.

In the other relation we haue a preface vnto the Hystory,

Generall parts of the story of the paralitiks cure.
Entrance into it.

confirming the truth thereof by circumstances: first of the persons, first doing and acting it, secondly, or of the patients or sufferers: secondly, the time when twas done: thirdly, the place where, *When Iesus was entred into Capernaum there came vnto him a Centurion, &c.* ver. 5.

Hystory it selfe.
Speciall parts of the hystory:
1 The Centurions petition.
2 Christs answere.

In the Hystory it selfe the text doth *primo affectu* direct our eyes to behold, and our eares to hearken,

First, the Centurions petition: *Maister, my seruant lyeth at home sicke, &c.* ver. 6.

Secondly, to Christs answere, *I will come and heale him,* ver. 7.

3 Centurions lowly reply to some part of Christs answere.

Thirdly, to the Centuriõs reply vnto some part of Christs answere, *viz.* to these words, *I will come:* in saying, *Maister, I am not worthy thou shouldest come;* ver. 8. his reason he rendereth for this reply, *For I am a man also vnder the authority of another, &c.* ver. 9.

4 Christs answere and affectation, his censure and commendation of the Centurions faith.
Christs two reasons of this censure.

Fourthly, to our Lords answere, his affectation, approbation, censure, and commendation of the Centurions faith, *When Iesus heard it he marualled, &c. Verily I say vnto you,* ver. 10. Vnto this approbation and commendation of the Centurions faith out Lord Iesus annexeth two seuerall causes or reasons: The first, is taken from Gods secret Election of the Gentils: the second, his Reprobation of the Iewes. *But I say vnto you, that many shall come,* ver. 11. *And the children of the kingdome shall be cast out.* vet 12.

5 Christs finall answere, in granting effectually that which the Centurion had asked faithfully.

The fift point that we are to hearken vnto is, Christs finall answere vnto the Centurion, by the granting of his petition in the miraculous cure of his seruants desperate maladie, though the sicke man came not neere Christ bodily, neither came Christ personally neere to him. And Iesus said to the Centurion, *Go thy way, and as thou hast beleeued, &c. And his seruant was healed the same houre* ver. 13.

The

The fourth Sonday after the Epiphany.

HE that is so full of compassion both to Iewes and Gentiles, as we haue heard in the Scriptures appointed to be read and applied to the Church for the former three Sondayes, doth now in these that follow, vrge and require at the hands of Iewes and all other nations, the fruits of such vnspeakable fauours; a walking and conuersation answerable in some measure vnto so great saluation offered.

Coherence and connexion of the scriptures for the three former Sondais and these two that follow.

And as in the former Scriptures, by his Prophet *Isay* he promised such mercies to both sorts of people, making one body in Christ: So by the same Prophet he threatneth them both with punishments (if they proue impenitent) exhorting them to consider well of that which the Lord doth from time to time. Promising to the beleeuers and penitent a withdrawing of his wrath and displeasure, and not to contend with them for euer.

God lookes for the fruits of his mercy from the trees of his plāting.

God requires obedience by the same Prophets mouth by whom he promised fauour.

In the other two Scriptures which are out of the new Testament: First, the same points of obedience are vrged by S. *Paul*, euen of euery soule both Iew and Gentile, bond and free: That in their obedience and conscionable subiection to the higher powers, they shew their participation of Gods fauours: Secondly, our Lord Iesus, to teach the disciples obedience and faith, to the fearefull disciples true feare, and religion to the *Gergesenes*, he causes *meteors, elements, winds, sea, demoniacks, diuels, and swine* to obey him.

Summe general of the two first Lessons.

Generall sūme of the Epistle and Gospell.

Isay the 57 chapter, is the first Lesson for this Morning prayer, wherein the Prophet tels them,

Mor. Prayer.
1 Les. *Isay* 57.

First, of the generality of their blockishnesse, dulnesse, blindnesse, and want of due consideration of Gods punishments in his taking away the righteous and mercifull, because he will not haue them tast of the afflictions and iudgements to come: for he saith, *Peace shall come vpon them, they shall rest in their beds, euery one that walketh before him.* And here-

1 A reproofe of their generall blindnesse, in not considering why God takes away the righteous; and an exhortation to repentance.

Vnfaithfull and vnthankfull Iewes are called witches children.

herewithall he cals the blind vnthankfull and forgetfull Iewes to repentance, though they be the *seed of the adulterer, and of the whore. Verse* 1 to the end of the 14.

2 An instruction of others concerning Gods familiarity with the contrite.

Secondly, he cals the faithfull, lowly and humble, yea the froward couetous persons that will be reclaimed, to consider hereof. *That he which inhabiteth eternitie dwelleth also with him that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart. Verse* 15, *to the end of the* 19.

God will be appeased with the peaceable and lowly ones.

3 A description of the fearefull estate of wicked men.

Thirdly, the Lord sets downe the fearefull estate of wicked men, *who are neuer at quiet, either with themselues or others, but are like the raging sea, &c. Verse* 20.21, which is the end of the chapter.

Eue. Prayer.

1 Les. *Isay* 58.

For this cause is the next chapter set out for the Euening seruice, being the 58 of *Isay*, wherein

1 Exhortation to the Prophet, to reproue the Iews zealously,

First, God commands his Prophet to be more earnest in his Ministery against these vnquiet men: nor to be quiet, but to cry aloud, *and not to spare*, to be as it were, in a rage against them. verse 1.

2 Their sinnes are rehearsed in particular, hypocrisie, lip-labour, bragging and meriting,

Secondly, God doth particularize some of their sinnes, to wit, first, the sinne of hypocrisie and dissimulation, *seeking of God daily, as though they did righteously like an holy and righteous nation*: secondly, nay, *their expostulating with God, because of their outward humiliation, Wherefore haue we fasted, &c. verse* 2.3.

3 God reproues hypocritical fasting, and sheweth what a true fast is, and the effects thereof.

In the third place God reproueth this their fasting, shewing what the true fast is, and what the effects of the true fast are. verse 4, to the end of the 14, the ende of the chapter.

Epistle.

Rom. 13.1. *ad* 7. Summe & scope of it.

The seruant of God, and teacher of the Gentiles, *Rom.* 13. 1, to the end of the 7 verse, in his exhortation vnto subiection, and obedience to Magistracie, would haue this as a fruit to grow out of the tree of our obedience to God,

Parts.

First, propounding the generall doctrine exhortatiue vnto subiection. verse 1.

1 A generall doctrine exhortatiue vnto subiection and obedience to Magistrates, a fruite of the tree of our obedience to God

Secondly,

Secondly, the reasons moiue in the other 6 verses, His iniunction or Canon is generall to euery soule without exception. He chargeth all men of what estate and condition soeuer, Iew or Gentile, male or female, with due obedience to rulers.

Thirdly, concluding this point in the 7 verse, *That euery man ought to haue his due of others:* but chiefly the elect and true seruants of God, euery one of them must yeeld tribute to whom they owe it, *custome, feare, honour, to whom it is due,* that is, from them and all others.

Now though God by his Prophets perswades all to true and sincere obedience: though Christ by his seruant *Paule* would haue men to do it, not of feare, but of conscience: Yet are all, or the most part refractary, rebellious, or forgetfull of their duties.

Our Lord Iesus therefore *Mathew* 8, verse 23, to the end of the chapter, will bring in, as examples of obedience, the most disobedient and vnruely creatures, the most raging, mad and diuelish creatures, the possessed with diuels, the diuels themselues; yea, the very hogs to perswade obedience vnto them that had so little religion and taste of Gods grace, that were more desirous to haue the countrey rid of Christ Iesus, then to haue his company among them.

S. *Matthew* doth in the first place relate and shew how our Lord teacheth true trust and assured confidence in God vnto his Disciples, by caring for them, and sauing of them, though they were in danger of drowning, and Christ himselfe asleepe. In this part of history S. *Mathew* doth,

First, propound the danger that the Disciples were in, verse 23.24.25.

Secondly, Christs rebuke, first, of his Disciples, secondly, of the winds and the sea,

Thirdly, their deliuerance by Christ out of the danger they were in. Which danger came by reason of the Disciples slendernesse of faith, causing the grossenesse, raging,

2 Reasons moiue to vrge this doctrine,

3 Conclusions exhortatiue that euery one haue his due, but Gods people aboue other are tied to obey their Magistrates.

All are disobedient vnto Prophets and Apostles.

Gospell.

Math. 8. 23. end of the chapter.

Summe and drift of it.

Our Lord causes Meteors, Elements, winds, sea, demoniacks, diuels and swine to obey him, to teach obedience to the disciples, true feare and religion to the Gergesenes.

Parts generall.

A relation of Christs twofold deliuerance,

1 Of the disciples,

2 Of the demoniacks.

Analyse of the 2,

1 The danger the Disciples were in,

2 Christs reproofe of the Disciples,

3 Their deliuerance out of the danger,

and

and turbulency of the wind and sea. verse 26.

4 The effect of this miraculous deliuerance.

Fourthly, he sets downe also the effect which this miraculous deliuery wrought, to wit, an acknowledging of an extraordinary power and preëminence, and *per consequens*, a diuine power in him whom the marualing men called a man, *And the men maruailed, saying, What man is this, &c.*

Summe of the relation of the second danger and misery, to wit, of the *Demoniacks*.

S. *Mathews* second relation is as concerning the power and authority which Christ hath euen ouer the *demoniacks*, who are vrged in some fashion to confesse him, and are by that Iesus and Sonne of God, deliuered from that their miserable possession, with such a multitude of diuels and vncleane spirits which vexed them.

Analyse of this second,

In these men S. *Mathew* lets vs see not a feare of danger imminent, which was in the Disciples (as is aforesayd) but so present grieuous and tormenting a misery, as can come either to Gentile, Iew, Gergesene, or any other. Their misery is,

1 The name of their misery,

First named, *possessed with diuels*,

2 Diuerse effects are mentioned either of 1 Their misery, 2 Christs power

Secondly, the Euangelist mentioneth diuerse effects: as first, of their misery, *they came out of the graues very fierce. v* 28.

Secondly, of Christs power, the force and power of his presence, *they cried out*, first, *saying, Iesus thou Sonne of God, what haue we to do with thee:* secondly, *Art thou come to torment vs before the time. verse* 29.

Another effect of Christs power describing the *Demoniaks* deliuerance,

Their deliuerance is described by another effect of the powerfull presence of Christ ouer the diuels themselues, and the diuels subiection vnto him, notwithstanding their malicious intent still to do mischiefe. verse 30. 31. 32.

3 The effect of the diuels malice,

Thirdly, the effect of the diuels malice vnto the swine, first, his malicious violence, *And behold the whole heard of swine was caried with violence*, secondly, the effect hereof, *and died in the water.*

4 The consequents and effects of their losse of their hogges.

Fourthly, the consequents and effects of this losse of the hogges, are expressed, which are, first, either in the heardmen, secondly, or in others, first, *the heardmen fled*, secondly, *they told all things what was become of the possessed with diuels,*

verse

verse 33. The second consequent is in others, to wit, the men of the citie: for

First, *they came out to meete him,*

Secondly, *they besought him to depart out of their coast.* *Verse* 24.

The fifth Sonday after the Epiphany.

Summe of the 57 & 58 of *Isay*, & the coherēce betweene them and these two for this Sonneday.

ALmightie God, who by his Prophet *Isay* in the 57 and 58 chapters, offered mercy to the Church of the Iewes and Gentiles gathered, or to be gathered: and in lieu thereof requires that they would not receiue these graces in vain, but bring foorth the fruits of the spirit accordingly, doth now in the 59 and 64 chapters set apart for this daies seruice, begin to compare their wayes and workes with his gracious words and deeds, in calling them to an holy conuersation: and weighing them in his righteous ballances, finds them too light. And S. *Paul* perswades the gentile *Colossians* vnto gentlenesse, meeknesse and kindnesse, which must as garments and ornaments be put on, and of all Christians worne, though the Iewes regarded them not.

Summe of the 64 chapter of *Isay*.

Summe of the Epistle.

Our Lord also sheweth (in a parable concerning the state of the Church gathered of Iewes and Gentiles) a reason why the mercies and fauour of God offered to men, and apprehended in the receiuing of that good seed of his word, do take no deeper root and worke no better effect in men.

Summe generall of the Gospell.

Mor. Prayer.
1 Les. *Isay* 59.

The Church of God therefore must (as they do *Isay* 59.) acknowledge their sinnes vnto almightie God, who neuertheless is still gracious vnto them by his power, taking vengeance of their aduersaries, though they were the Gentiles, and in his mercy calling the Ilands from the West and East, and making a couenant with them.

Summe and scope of the chapter.

Parts & principall points.

First, there *Isay* tels them that Gods power is as it was, his fauour in sauing and hearing them as it was, *Behold the*

1 That Gods power and fauour in sauing

Lords

and turbulency of the wind and sea. verse 26.

4 The effect of this miraculous deliuerance.

Fourthly, he sets downe also the effect which this miraculous deliuery wrought, to wit, an acknowledging of an extraordinary power and preëminence, and *per consequens*, a diuine power in him whom the marualing men called a man, *And the men maruailed, saying, What man is this, &c.*

Summe of the relation of the second danger and misery, to wit, of the *Demoniacks*.

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verse

verse 33. The second consequent is in others, to wit, the men of the citie: for

First, *they came out to meete him,*

Secondly, *they besought him to depart out of their coast. Verse* 34.

The fifth Sonday after the Epiphany.

ALmightie God, who by his Prophet *Isay* in the 57 and 58 chapters, offered mercy to the Church of the Iewes and Gentiles gathered, or to be gathered: and in lieu thereof requires that they would not receiue these graces in vain, but bring foorth the fruits of the spirit accordingly, doth now in the 59 and 64 chapters set apart for this daies seruice, begin to compare their wayes and workes with his gracious words and deeds, in calling them to an holy conuersation: and weighing them in his righteous ballances, finds them too light. And S. *Paul* perswades the gentile *Colossians* vnto gentlenesse, meekenesse and kindnesse, which must as garments and ornaments be put on, and of all Christians worne, though the Iewes regarded them not.

Summe of the 57 & 58 of *Isay*, & the coherēce betweene them and these two for this Sonneday.

Summe of the 59 & 64 chapter of *Isay*.

Summe of the Epistle.

Our Lord also sheweth (in a parable concerning the state of the Church gathered of Iewes and Gentiles) a reason why the mercies and fauour of God offered to men, and apprehended in the receiuing of that good seed of his word, do take no deeper root and worke no better effect in men.

Summe general of the Gospell.

The Church of God therefore must (as they do *Isay* 59,) acknowledge their sinnes vnto almightie God, who neuertheless is still gracious vnto them by his power, taking vengeance of their aduersaries, though they were the Gentiles, and in his mercy calling the Ilands from the West and East, and making a couenant with them.

Mor. Prayer. 1 Les. *Isay* 59. Summe and scope of the chapter.

Parts & principall points, 1 That Gods power and fauour in sauing

First, there *Isay* tels them that Gods power is as it was, his fauour in sauing and hearing them as it was, *Behold the Lords*

Lords hand is not shortned, that it cannot saue. verse 1.

2 A reason why God neither deliuers nor heares at some times,

Secondly, he sheweth why God at some times doth neither saue nor heare. The cause is in themselues, *But your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you that he will not heare. verse* 2. *For your hands are defiled with bloud. verse* 3, to the end of the 8 verse.

3 That God doth iustly punish them,

Thirdly, the Prophet in the person of the people acknowledgeth their sinnes, and that God doth iustly punish them for their iniquities, *Therefore is iudgement farre from vs, we waite for light, but loe it is darknesse, verse* 9. *We grope for the wall, like the blind, verse* 10, to the end of the 15.

4 God doth reuenge and requite the fury of his aduersaries. Promiseth the manifestation of his spirit to the Gentiles. The promise was performed by Christ, *Mat.* 28.

Fourthly, God himselfe cometh forth armed with power, saluation, and righteousnesse, requiting the fury of the aduersaries, verse 16. 17. 18, and promising the manifestation of Christs spirit vnto the Gentiles, *And I will make this my couenant with them, My spirit which is vpon thee, and my words which I haue put in thy mouth, &c. verse* 19. 20. 21. which promise Christ himselfe verified, *Math.* 28. the last verse of the chapter, *And loe I am with you alway vnto the end of the world.*

Eue. Prayer.

1 Les. *Isay.* 62.

Summe & drift of the chapter. Supplication & petition after confession of sinnes.

Parts and principall points.

1 Petition,
2 Confession,
3 Begging of mercy in generall,
4 Intreating it in particular for the citie and the temple.

Now because after confession and acknowledging of sin by the godly, there followeth supplication and deprecation vnto God for his mercifull fauour, and the remouing of his iudgements and punishments, the Prophet in the 64 chapter takes this course, in the first foure verses, *O that thou wouldest breake the heauens and come downe,*

First, beseeching God to reuenge himselfe of the aduersaries, verse 1, to the end of the 8.

Secondly, acknowledging their sinnes vnto God, ver. 9, to the end of the 16,

Thirdly, desiring him to be mindfull of his fatherly mercies promised vnto his children in generall,

Fourthly, to shew it vnto his city Ierusalem, and his temple in Sion in particular.

Saint

Saint *Paul* our gentle teacher perſwadeth vs, and the *Coloſſians. Coloſ.* 3. 12. to the end of the 17, vnto gentleneſſe, meekneſſe and kindneſſe, which vertues muſt be their and our clothing becauſe God *hath in loue choſen them, and made them holy and beloued. verſe* 12.

Secondly, he ſets downe the ends or motiue hereof, and hereunto, As

First, that *the peace of God may rule in their hearts, becauſe they are called vnto it in one body. verſe* 15.

Secondly, *that Chriſts word may dwell in them as in Chriſtian tabernacles in all wiſedome, teaching and exhorting, &c. verſe* 16.

The third end, is the end of all ends, *that whatſoeuer they do or ſpeake, it may all be in the name of the Lord Ieſus, giuing thanks to the Father by him. verſe* 17.

Epiſtle.
Col. 3. 12. *ad* 17.
1 A gentle perſwaſion vnto gentleneſſe and meekneſſe, by a right and true gentleman.
2 The ends & motiues of this perſwaſion,
The firſt ende that gods peace may rule in their hearts,
The ſecond, that Gods word may dwell in their hearts,
The third, that they do all in the name of the Lord Ieſus, giuing thankes to the Father by him.

Saint *Mathew* chapter 13. 24. to the end of the 30. verſe, propounds a parable of our Sauiour Chriſts to this purpoſe, and deliuers the vſe thereof.

The Protaſis or parable is of the kingdome of heauen.

The Apodoſis whereto tis reſembled, is, *like vnto a man which ſowed good ſeed in his field.* In the parable we may take a view.

First of the ſowers good care and diligence,

Secondly, of the husbandmens ſleepineſſe and negligence,

Thirdly, of the enemies interruption and hinderance,

Fourthly, of the wiſedome and precaution, to be vſed in theſe buſineſſes with patience, in expecting the time till the good and bad ſeed may be ſeparated, with care and diligence of the husbandmen and ſeruants, after the example of the maiſter, and his precile commandement.

The ſeed-mans good care and diligence is mentioned in the 24 verſ. mens ſleepineſſe in ſtead of watchfulneſſe. v. 25, a cauſe of the enemies malice and interruption, *Then came his*

Goſpell.
Mat. 13. 24. *ad* 30.
Summe of this Scripture,
Parts general
A parable,
The applicatiō of the parable.
Parts of the parable,
1 The ſeedmans diligence,
2 The labourers negligence,
3 Interruption and hinderance by the enemy,
4 Wiſdome required in all theſe buſineſſes with patience.

his enimy and sowed tares, in the same verse.

A confirmation of the truth and vndoubted certainty of the continuall malice and watchfulnesse of the enemy,

1 Confirmation of the continual malicious watchfulnesse of the enemy,

First, *the tares appeared*,
Secondly, *the blade was sprung*,
Thirdly, *and brought forth fruit. verse 26.*

2 Cõfirmation of the housholders ill succesſe and malice of the enimy.

A second confirmation of the housholders ill succesſe, is the seruants certaine knowledge, and consequently their questions hereupon moued to the housholder, which he answereth, teaching them wisedome aud wariness to deale in this businesse.

The seruants first question.

Their first question argueth the truth of the seed-mans goodnesse, and the seruants acknowledging thereof, though it be propounded interrogatiuely: *Sowedst thou not good seed*, that is, thou didst sow.

The seruants second question.

Their second question is from their knowledge of the tares, but they desired to be fully resolued from whence they came, *From whence then hath it tares? verse 27.*

Answer to the first and second question.

Their answer they receiue from the housholder, *And he said, the enuious man hath done this.*

The seruants third question.

Their third question is what course is to be taken in such a case, *Wilt thou then that we go and gather them vp? verse 28.*

Answer.

The answer hereunto is,

Reason of the answer.

First, negatiue, *Nay*, the reason he yeeldeth, *Least while ye go about to gather the tares, yee plucke vp also with them the wheate, verse 29.*

Or secondly affirmatiue,
1. In aduising them to haue patience for a time, *Let both grow together*,
2. In determining what shal be done,
1. With the tares,
And 2. with the wheate.

Resolution & determination what shall become of the tares.

And secondly, when they shall be so vsed,
Thirdly, by whom,
First, *The tares shall be gathered*,
Secondly, *bound vp in sheaues*,
Thirdly, *they shall be gathered to be burned.*
All these shall be done at haruest time, and by the reapers,

Secondly,

Secondly, the houſholder determines what ſhall be done with the wheate and good corne, *Gather the wheate into my barne.* ver. 30.

What ſhall bee done with the wheate.

Septuageſima Sonday.

THe Hiſtory of Chriſts Goſpell as it containeth a moſt ſingular methode, in ſetting downe firſt the *Aduent* and coming of Chriſt foretold by the Prophets:

Secondly, his Incarnation.

Thirdly, then his Circumciſion.

Fourthly, after that his Apparatiõ to the Gentiles, & cõtinuall fauour to his people, whether Iewes or other nations.

Fiftly, his Baptiſme,

Sixtly, his Faſting,

Seuenthly, his Preaching and miracles to confirme his doctrine.

Eightly, his Feaſting, in eating the Paſſeouer and ordaining the Supper.

And ninthly his Paſſion.

Coherence of the doctrines contained in the Scriptures choſen for the three Sondaies following & all the reſt.

The Chriſtian Church likewiſe (for the good of all the members thereof) haue in the three Lords daies, or Sabbath, following thought it moſt fit to choſe out ſuch Scriptures, as may beſt ſerue for their Humiliation: to prepare and make them fit to receiue ſuch as may be fitteſt for their inſtruction in the high myſteries of their redemption: to wit, the *Faſting, Temptation, Paſſion, death, reſurrection, aſcention,* the *ſeſſion of our Lord Ieſus,* at his Fathers right hand, and *his coming to vs once againe,* though it be vnto iudgement.

The ſubiect of the Scriptures choſen for the three Sondaies following.

Now becauſe nothing can more humble a man then when he ſhall ſee, how highly he was in Gods fauour by creation, and how he was and is abaſed by ſin, and fallen by diſobedience, frõ ſuch a glorious eſtate little inferiour to the Angels.

A very good occaſion of humiliation,

Therefore in the firſt Leſſon for this morning prayer, *Moſes* writing the firſt Hiſtory ſhewes, in the firſt chapter

Mor. Prayer 1 Leſ. Gen. 1.

of the booke of the Creation, called *Genesis*.

Parts.
1 The making of the *Chaos* or *Prima materia*.
2 The distinction or diuision of the first matter into forme. the creation of the light & firmament.
3 The creation of hearbs and trees after the diuision and separation of the waters from the earth.
4 The creation of the Sunne Moone & Stars,
5 The creation of the creatures creeping, flying and swimming,
6 The creation of all beasts of the earth, & of man & woman the Lord and Lady of thē all,
Eue. Prayer.
1 Less. *Genes.* 2.

First, that God made the *Chaos*, or indigested lumpe of nothing. *ver.* 1.2.

Secondly, that thereout he distinguished and diuided the seuerall creatures: to wit. 1. the lights for the first day. *ver.* 3.4.5. 2. the firmament, which he called heauen, to separate the waters from the waters, for the second daies worke. *ver.* 6.7.8.

Thirdly, that he made the hearbes and trees for the third daies worke, after that *the waters*: that is, *the Seas were gathered together, and that the earth*: that is, *the dry land appeared*, vers. 9. 10.11.12.13.

Fourthly, that he made the great light of the *Sunne* and *Moone*, and the light of the *Stars*, for the fourth daies worke, *ver.* 14.15.16.17.18.19.

Fiftly, that he made all creeping things, hauing life, all foules flying, & al fishes swimming, for his fifth daies work, *ver.* 20.21.22.23.

Sixtly, that he made all beasts and cattell, and creeping things of the earth. *ver.* 24.25. with man and woman, whom he made Lord and Lady ouer the creatures, *ver.* 26.27.28. to whō he appointed their diet, wheron they should feed. *v.* 29. & the diet & food for the beasts, for the fowles, & for the creeping creatures, &c. for his sixt daies worke. *ver.* 30.31.

Parts.
1 God resteth from creating, but not from increasing and preseruing,
2 *Moses* his generall recapitulation of Gods special workes,
Reasons why God watered

In the first Lesson for Euening prayer, being the second chapter of *Genesis*, *Moses* will tell and teach vs,

First, that God rested the seuenth day from his worke of creating, though not of propagating and preseruing the creatures. *ver.* 1.2.3.

Secondly, *Moses* doth recapitulate in generall, what God did in special, in creating the heauen and earth, the vegetals and plants of the field, which he watered with a myst from the earth.

1 Because it had not rayned,

2 Because man was not then made, to husband the earth,

ver.

ver. 4. 5. 6.

the vigitals of earth, with a mist from the earth,

Thirdly, *Moses* doth for mans further humiliation shew vs the base matter whereof man this glorious creature was made in respect of his body, and that cœlestiall or heanenly matter whereof his soule was made. *The Lord God also formed the man of the dust or slime of the ground, &c.* ver. 7.

3 The matter whereof man was made,

Fourthly, *Moses* tels vs that God had a care to prouide as well for mans pleasure, as for his necessity. 1. in planting a garden eastward in *Eden*, with all kind of pleasant trees for meate and medicine for man. *ver.* 8. 9. 2. in causing a riuer with 4. streames to ro run 4. waies, to water the garden, as 10. 11. 12. 13, 14. *verses.*

4 God prouides for mans holy delight as for necessity,

Fiftly, he sheweth that this garden was planted for mans sake; and therefore God placed man therein: but with a *proviso*, how he should behaue himselfe in the garden, to wit, what he should eate, & what he should not eate, a preceptiue and a prohibitiue commandement. *ver.* 15. 16. 17.

5 God puts man into the garden, but with a caueat & *proviso* how to cary him,

Sixtly, he doth particularize vnto vs the manner & matter how & whereof woman was made and brought by God himselfe to the man, that is, married vnto him. *v.* 18. 19. 20. 21. 22.

6 The manner of womans creation,

Seuenthly, that as *Adam* gaue names to other creatures, according to their natures, as *v.* 19. so he first giues the name *Manneſſe* shee man or woman to his wife, and secondly doth therein shew the neereneſſe and deereneſſe of a mans wife vnto husband aboue father and mother. *ve.* 23. 24.

7 *Adãs* wisedõe and authority in nominating the creatures & his owne wife,

Eightly, that all these fauours of God were imparted vnto man & woman in their innocency, *and they were both naked the man and his wife, and were not ashamed.* ve. 25.

8 Mankind had all these fauours in their innocẽcy.

Saint *Paul* being a minister of Christ, a man that should giue light vnto other, doth here make himselfe a patterne of pietyand humiliation, teaching by his workes of subduing his flesh, as by his spirituall and holy words vnto others the true humiliation of soule and body. This he doth 1. *Cor.* 9. 29, to the end of the chapter. In which Scripture.

Epistle.

1 *Cor*, 9, 24, Summe generall and scope thereof,

Parts.

1 Teaching by similitudes,

First, he teacheth by similitudes,

1 Of those that run in a race. *ver.* 24.
2 Of such as proue maisteries. *ver.* 25.

2 Teaching by example and application of the similitudes,

Secondly he teacheth by example and applyeth the similitudes to himselfe.

The 1 *I therefore so runne* } *ver.* 26.
The 2 *So fight* }

3 The manner & meanes how Saint *Paul* doth both,

Thirdly, the course that he takes to performe both these, is, 1 στυγιάζω, to beate downe his body 2. δουλαγωγέω, to bring it into subiection.

4 He propoundeth the end why he doth al. Who are most infamous in their ministery and in the profession of Christianity.

Fourthly, he propounds the end why he did both these that God may haue the glory, by his glorious not infamous walking in his ministery, by doing and performing that which he teacheth, and in not being ἀδόκιμος: that is, without honour and credit: as those are which do preach that vnto others which themselues will not practise, the greatest infamy that can come to a man in his ministery: yea, or to any priuate person running in the race of holy profession and Christianity.

Gospell.
Math. 20. 1 *ad* 16
Generall scope thereof.

Our Sauiour in his Gospell written by S. *Matthew* chap. 20. *ver.* 1. to the end of the 16. will shew vnto his people in the parable of the labourers hired into the vine-yard, how they must alwaies be labouring & doing good, & herein wil also shew the pride & hautines of some men, their vnthankfulnes, discontentednes, murmuring, & maliciousnes, enuying the good estate of others, which ariseth from the meere loue & fauour of God (they doing herein as the diuell did at man as soone as he was created, when this his aduersary saw how greatly man was of his Creator fauored.

Parts general
1 The parable,
2 The vse of it.
What the parable is,

The parable reacheth from the 1. ver. to the end of the 15.

The vse of the parable is in the 16 ver. *So the last shall be the first, &c. for many are called, &c.*

Parts special.
1 The houshelders loue and care for his vineyard.

The parable is a resemblance of the kingdome of heauen vnto a certaine housholder. In whom we may see

First, his loue and care to his Vineyard, in calling, prouiding & hiring labourers from the 1. *ver.* to the end of the 7.

Secondly,

Secondly, his rewarding and payment, his iuſtice and equall dealing with the labourers, *ver.* 8. to the end of the 15. 2 His iuſt dealing with the labourers.

The houſholder calleth and bargayneth alike with his ſeruants, fiue ſeuerall times, 3 His bargaining with the workfolkes.

The firſt time is at the dawning of the day. *ver.* 1. 2. Fiue times.

The ſecond is about the third houre. *ver.* 3. & 4. 1 Time

The third and fourth times are about the ſixt and ninth houre *ver.* 5. 2 Time 3 & 4 Time

The fifth time is about the eleuenth houre, as *ver.* 6. and 7. 5 Time

The iuſtice and equall dealing of the houſholder is generally expreſſed, in commanding the ſteward to call the Labourers from the laſt to the firſt, and giue them a peny a peece, their couenanted and contracted hire. *ver.* 8. 9. Explanation of the houſholders iuſtice and equall dealing.

The truth and confirmation of this inſtice, Saint *Matthew* ſets downe in the truth and equality of the words and agreement paſſed betweene the aduocate, who takes vpon him the part of the defendant and the clients or laborours, who are the plaintifs and the contradicents contrary ſupponents or opponents, Confirmation of this iuſt dealing.

Theſe opponents not reckoning aright, nor ſuppſing aright, being the firſt that were hired, yet had their right, as *ver.* 10. Theſe enuious and captious labourers do reply vpon the houſholder their maiſter. The hired labourers captious and enuious reply.

1. Secretly by murmuring, as *ver.* 11. 1 They murmure.

2 Openly or outwardly by accuſing their maiſter of iniuſtice and inequality: ſaying, *Theſe laſt haue wrought but one howre, but thou, &c.* ver. 12. 2 They accuſe.

The houſholder makes anſwere to one of the murmurers for all the reſt. The houſholders anſwere to the murmurer, to contein him, is three-fold.

1 In a common plea, a flat deniall of the vniuſt deed wherewith he was charged, *Non eſt factum: Friend I do thee no wrong.* 1 *Non eſt factū.*

2 By prouing the truth thereof, *teſtimonio opponentis, conſcientia opponentis, ipſius ore ſe indicat: Didſt thou not agree with me for a peny.* ver. 13. 2 The conſcience of the replyer and mur-

3 A perempory counsell & conclusion grounded vpon three foundations.
1 The free bounty and goodnesse of the housholder.
2 An old rule taken from the lawfull vse of euery mans own
3 A iust reprose and censorious iudgement of the enuious gudgers bad heart & tongue,

3 By counselling and commanding the murmurer to depart contented with his owne, *Take that which is thine owne, and go thy way.* Of this peremptory counsell and commandement the housholder yeeldeth three reasons.

The first is drawne from his owne free bounty and willingnesse to shew himselfe as kind to the last that was hired, as to the first. *ver.* 14.

The second is taken from the lawfulnesse of the good disposing of his owne, after the good pleasure of his will, *Is it not lawfull for me, &c.*

The third from a iust reproose of the enuious murmurer, whose eye is euill and therefore his heart is grudging at his fellowes prosperity, proceeding meerely from the good housholders liberality: arising not from other mens deserts, but from his owne loue and willing bounty. *Is thine eye euill because I am good.* ver. 15.

Sexagesima Sonday.

Coherence of the 3 & 6 with the 1 & 2 of *Genesis*.
God gaue man more then a peny for his work in the garden, Vegetals for meate, and animals for other vses would not content him.
Summe of the two first Lessõs
The reason of the choise of these Scriptures is for mans further humiliatiõ.

AS the matter whereof man was made might haue bene a meanes of his humiliation: so all the good which God did towards him, might haue continued his thankfulnesse and contentednesse with that excellent and glorious estate. And as Gods placing of man in the garden to dresse it and keepe it: yea, giuing him more then a peny for his labour, might haue bene a competent maintainance to a contented creature, who had the creatures vegetating in the garden for his meate and pleasure, and those out of the garden, going, creeping and swimming, for his necessary vses, at his commandement: Euen so he might haue bene so much the better contented, with his estate of innocency, of wisedome, and immortality.

Christs Church therfore hath chosen two other Scriptures, out of *Moses* his *Genesis* for mans further humiliation, to shew man his great downefall, from so excellent glory: That being

ing humbled in the sight thereof he might haue nothing to boast of, except it be of his infirmities (as S. *Paul* doth in the Epistle for this day) and so become that good ground spoken of in the Gospell, wherein the good seed being sowen brought foorth good fruite: that is, out of an honest and good heart, heare Gods word (better then *Eue* and *Adam* did) keepe it, and bring forth fruite with patience, as our Lord sheweth in the Gospell *Luk.* 8.15.

Summe of the Epistle and Gospell.
Man is to boast of nothing but his infirmity.
By this he becomes that good lowly ground wherein that good seed of Gods word fructifieth.

In the third chapter of *Genesis*, *Moses* first expresseth mans fall in two dialogues, from the 1. *ver.* to the end of the 13.

Mor. Prayer.
1 Lect. *Genes.* 3.

Secondly, the effect that this fall wrought

Parts general
1 Mans fall in two dialogues,
2 The effect of this fall, in the cause & caused,

1 In the motiue and instrumentall & procreating cause thereof the serpent.

2 In those that yeelded to the serpents motions the man and woman. *ver.* 14 to the end of the chapter.

The dialogue is two-fold.

1 Dialogue perswasiue,
2 Dialogue reprehensiue,

The first is perswasiue, betweene the lying sophister the Serpent tempting the woman: and the weake tempted and yeelding woman. *ver.* 1. to the end of the 7.

The second dialogue is reprehēsiue & obiurgatiue, twixt Almighty God, reproouing and chiding the man and the woman, and cursing the Serpent. *ver.* 8.9.10.11.12.13.

Effect foure-fold of the transgression
1 Serpents curse.
2 Punishment of the woman,
3 Punishment of the earth,
4 Punishment of man, which was foure-fold,
1 Labour with paine,
2 Clothing,
3 Exile,
4 Terrour by the Cherubines & the fiery shaking sword.

The effect of the trangression is foure-fold:

1 In Gods cursing the serpent. *ver.* 14.15.

2 In Gods punishing the woman, *ver.* 16.

3 In Gods cursing the earth for mans sake. *ver.* 17.18.

4 In Gods punishing of man fourefold.

First, inioyning him to labour with paine. *ver.* 19.

Secondly, in making of clothes for him to couer his nakednesse. *ver.* 20.21.

Thirdly, in sending him out off the garden (where he liued like a King) to til the earth where he toiled like a clown. *ver.* 22.23.

Fourthly, in setting the *Cherubines* & the blade of a sword

shaken to keepe the way of the tree of life, from the sight and hand of man, as *ve.* also 23. tis declared.

Eue. Prayer.
1 Lef. *Gen.* 6,
Sūme & scope generall,
Ἐπ κακῆ κόρῃ κάκιον ὄν.
Wickednesse followed the forgetfulnesse of Gods benefits & blessings,
Peccandi nullus finis cum a ratione discedit.
Parts of the chapter,
1 A description of one of the speciall crying sinnes, & Gods displeasure cō. ceiued,
2 A relation,
1 Of Gods fauour to his Church,
2 Of his iustice to the world.
3 A description of the Arkes forme,
The end why it was made,
4 The effect of Gods commandement in *Noe* is his obedience,

In the Lesson for euening prayer *Gen.* 6. *Moses* will shew how that out of the first bad weede and venemous tree of disobedience proceedeth the loathsome fruite of malice, and murther, vncleane lust, and letchery. And that by how much the more Gods blessing of propagation and multiplication, was vpon the world and Church continued, by so much this their filthinesse was increased: whereupon God brought a plague of waters to wash away the sin and sinners wherein all flesh perished; though he reserued a few, wherewith and by whom he would be obeyed and honored.

In the first part of the chapter, one of the speciall crying sinnes is described for all the rest. *verse* 1.2.3.4. with the displeasure which God conceiued against mankind for this sinne. *ver.* 5.6.7.

In the other part: first a relation of Gods fauour vnto *Noah*, *ver.* 8.9.10. who (liuing vpon the earth that was so corrupt and filled with wickednesse, cruelty &c.) which with the inhabitants was to be destroyed, as *ver.* 11.12.13. was therefore to be taken from the earth, and borne vp of the waters in his Arke: which he is commanded to make. *ve.* 14.

In the third part *Moses* describes the forme and proportion of the Arke. *ver.* 15.16. with the reasons why *Noah* was to make the Arke.

First, *Behold I will bring a floud.* ver. 17.

The second reason is, *but with thee wil I establish my couenant, and thou shalt go into the Arke.* ver. 18. The vse of which Arke, and end why it was made so capacious, is declared. *ver.* 19. 20.21.

In the fourth part *Moses* doth shew what effect Gods commandement tooke in *Noah*: to wit, his obedience in all things. *ver.* 22.

Epistle.

In the Epistle written, 2: *Cor.* 11. *ver.* 19. to the end of

Crying sinnes of the first age, God fauoureth *Noah* and his,

of the 32. *He that saith*, Galatians 6.17. *I beare in my body the markes of the Lord Iesus. & Colos.* 1.24. *I fulfill the rest of the sufferings of Christ in my flesh, &c.* doth now shew by his wofull experience, how God would haue him (being but a teacher of the truth) to be humbled in suffering for the testimony of the Gospell, not being inferior to any of the false Apostles in that true and constant boasting & reioycing in these things and many more wherein they falsly reioyced. He is herein a good example of a minister truely humbled in soule and in body fitly prepared to preach Christ crucified, to suffer with Christ and for Christ.

Snnme Generall of the Epistle.

God would prooue S. *Pauls* word true,

Paul is a good example of a right humbled minister,

First, therefore he perswades them to suffer him (seeing they suffered fooles gladly) *to reioyce after the flesh.* ver. 19. 20.21.

Secondly, he propounds the matter and grounds: first of his outward reioycing in the flesh, whereof

The first ground is his stocke and kindred. *ver.* 22.

The second is his place and function, a minister, yea more then a Minister: that is, more then such false Ministers which he sheweth in particular: to wit, *in labours more aboundant, in stripes aboue measure, &c.* ver. 23.24.25.26.27.

Secondly, he propounds the matter of his inward reioycing, as,

First, in his daily *cumber and care for all the Churches.* ve. 28.

Secondly, in his weakenesse and being ouertoiled *in his minde and spirit.*

Thirdly, in the manifold scandales which were offered vnto the Church, whieh he could not but zealously greeue at, *ver.* 29.

Thirdly, the Apostle propounds the manner of both his reioycings, and the mind or affection wherewith he doth it: to wit, in great humility and weakenesse: that is, of his infirmities, *ve.* 30. as *Gal.* 6.14, *he reioyceth in the crosse of our Lord Iesus Christ whereby the world, &c.*

Fourthly, he confirmes the truth of this outward and inward reioycing, that it was vnfained, and not false like that of

Parts of the text.

1 A perswasion to endure his reioyciug,

2 A propounding of the matter and ground

1 Of his owne reioycing in the flesh,

1 In his kindred

2 In his calling and function.

2 His inward reioycing which is threefold,

1 Dayly care

2 Ouertoyling himselfe,

3 Greefe at the manifold scandels offered,

3 A propounding of the manner of both his reioycing

4 A confirmation of all by Gods owne testimony

of the falſe Apoſtles, by taking God himſelfe to witneſſe the truth that he ſpeaketh. *The God, euen the Father of our Lord Ieſus Chriſt, which is bleſſed for euer, knoweth that I lie not.* verſe 31.

Goſpell.
Luke 8. 4. *ad* 15.
Summe and ſcope. Chriſt ſhewes who they were that are truely and rightly humbled.

In the holy Goſpell written by S. *Luke*, chapter 8, verſe 4, to the end of the 15, our Lord will tell the people (which came to him out of all cities, as verſe 4.) by a parable, which he expoundeth vnto his diſciples, who are the true humbled and contrite people indeed, euen ſuch as tremble at his word, *Iſay* 66. 2. that is, with an honeſt and good heart heare it, keepe it, and bring forth fruit with patience, to the 15 verſe of this chapter. In the text conſider generally,

Parts generall of the text,
1 Parable,
2 Occaſion of the expoſition thereof,
3 Chriſts expoſition,

First, the parable it ſelfe,

Secondly, the occaſion that Chriſt tooke to expound it,

Thirdly, our Lords expoſition thereof, as he propounded it.

Why the Church hath culled out this text of Scripture for this time.

And becauſe the Church of God hath careſully culled out this Scripture for vs: the better to prepare vs by the fruitfull hearing of Gods word, vnto a more diligent conſideration of the doctrines following, concerning the paſſion and reſurrection of Chriſt (falling out to be celebrated but 8 weekes after) we ought therefore yet more ſpecially to hearken vnto our Lords Sermon.

Parts of the Parable,
1 Sower
2 Seed,
3 Succeſſe of both; that is, *operæ & olei*
Succeſſe differs from the Sower and ſeed,

In the firſt part whereof, being the parable, he ſpeakes

First, of the ſower,

Secondly, of ſeed,

Thirdly, of the manifold ſucceſſe of this ſowen ſeed, notwithſtanding the ſeedmans diligence.

First ground, the way ſide had two diſcommodities,

The ſower is one, the ſeed is all one, but the ſucceſſe is manifold, that is, foure fold. verſe 5.

First, ſome fell by the way ſide, therefore two diſcommodities grew thereof, for

First, *T'was troden vnder feete,*

Secondly, *The foules of heauen deuoured it vp.* verſe 5.

Secondly,

Secondly, some fell on the stones, which though it made a faire shew in springing, yet this glory was turned into shame: for the hopefull springing was turned into an hopelesse withering, because it lacked moysture. verse 6.

Secondly, the stony ground had the faire commodity of springing vp, with the discommodity of withering,

Thirdly, some fell among thornes, and *the thornes sprang vp with it and choked it, verse 7.*

3 The thorny ground had the discommodity of choking all that came vp

Fourthly, some fell vpon *good ground*, an happy fall, a blessed lot, a goodly heritage: for

4 Good groũd hath all good commodities & effects without any discommodity at all,

First, *it sprang vp,*

Secondly, *it bare fruit,*

Thirdly, in great measure, *an hundredfold. verse 8.*

The occasion of the exposition being the second part, containeth

Second part of the Gospell the occasion of the exposition.

First, Christs zealous motiue to attention, *He that hath eares to heare, &c. verse 8.*

Secondly, the Disciples demaund of the exposition of the parable. verse 9.

Thirdly, Christs answer, *Vnto you it is giuen, &c. but to other in parables, that when they see they should not see, &c. v. 10.*

The exposition of the parable whereof Christ Iesus our Lord expounds two chiefe parts, as

Third part of the Gospell Christs exposion of the parable and all the parts thereof.

First, *what the seed is. verse 11.*

Secondly, what the fourefold ground and successe of the seed therein is.

What the first kind of ground is,

The first ground is of them beside the way, *by the way side. Those are a kind of hearers, out of whose hearts the diuell takes away the word, least they should beleeue and be saued. v. 12.*

The second kind of ground

The second, which is the stony ground, are such hearers which

First, receiue *with gladnesse,*

Secondly, *haue no rootes,*

Thirdly, *beleeue for a while,*

Fourthly, *in the time of tentation go away. verse 13.*

What the third ground and hearers are,

The third, is the thorny ground, who are such hearers, which

First, *are choked with cares,*

Secondly,

Secondly, *they are choked with riches,*

Thirdly, *they are choked with voluptuous liuing*; therefore they bring forth no fruite. *ver.* 14.

Properties of the fourth groũd included in a smal room, an honest and good heart the best place of the body.

The fourth soile is the fertile ground, they are such hearers which

First, with an honest and good heart and minde heare the word.

Secondly, *they keepe it.*

Thirdly, *they bring forth fruite with patience.* ver. 15.

Quinquagesima Sonday.

Coherence of the ninth and twelfth with the third and sixt chapters of *Genesis,*

THat great and fearefull God, who hauing destroyed mankind, by the floud of waters because of sinnes deluge which had ouerflowed the earth, doth now in that mercifull fauour which *Noah* found in his sight for the preseruatio of him and his, giue him also the gracious blessing of increase and multiplication, not in these outward things of his world alone: but in knowledge faith, obedience and other graces wherein he grew and increased, though not without his sinne also and infirmities.

Snmme of the 9 of *Genes,*

The nith chapter of *Genesis* therefore is not an vnfit Scriptnre to shew this and other great fauours of God. But the twelfth chapter, maketh plaine vnto vs, how God had a purpose to encrease his Church and not the world alone: and therefore made his first promise to *Abram*, that he would *make a great nation of him, blesse him, &c.* Albeit he should haue the performance of this promise, out of his owne country, kindred and fathers house after his iourney vnto *Canaan.*

Summe of the twelfth chapter of *Genesis.*

How hath the Church of Christ accommodated the thirteenth chapter, 1. *Corinth.* hereunto, which giueth all Gods people to vnderstand, that whatsoeuer gifts and graces God doth increase in men, the gift of loue must be the originall of them: as the ground to beare them, as the heueanly moisture to water them: as the salt to season them, and as the

Summe of the Epistle, 1. *Cor,* 13 Loue the originall of gifts.

sure

sure matter of the Churches edification and sustentation.

This loue our onely patterne of loue practised, both in prophecying his passion, death and resurrection vnto his Disciples, and in offering himselfe vnto the blind man so louingly, *What wilt thou that I do vnto thee*, as verse 41. *Luke* 18. which is the Gospell for the day.

Summe of the gospell *Luk.* 18 13 Christs practise of loue.

In the first of these foure Scriptures, *Genesis* 9, more may be seene and found, if thereon we looke more wishly, and search into it more diligently,

First, Gods blessed and blessing commandement goeth forth, as

1 For mans multiplication, verse 1.

2 For mans authority ouer the beasts, foules and fishes, verse 2.

3 For mans meate and food to feed liberally on the animals, as he did before on the vegetals verse 3. But with this prouiso annexed to his letters patents, *that flesh with the life thereof, that is, with the bloud thereof, they should not eate. verse* 4.5.6.7.

Mor. Prayer. 1 Let *Gen* 9. Parts of the first Lesson, 1 Letters patents of Gods blessed cõmandement for mans Multiplication, Authoritie, Meate.

Secondly, God draweth indentures of couenant betwixt himselfe of the one partie, and *Noah* and the creatures on the other partie, that from henceforth, *all flesh shall not be rooted out by the waters of the floud. verse* 8.9.10.11.12.

2 Indentures of couenant betweene God himselfe, *Noah*, and the creatures.

The confirmation and seale of these indentures is Gods bow *in the cloud. verse* 13.14.15.16.17.

Rainbow is the seale set to these indentures

Thirdly, we may with teares behold the subsequence and sequele hereof, that *Noah*, though an holy man, and a husbandman, played not the good husband, but grew intemperate in the abuse of the creatures, as verse 18.19.20 21, whose nakednesse in his drunkennesse was vncharitably propalated by *Cham*. verse 22. but most reuerently couered by *Shem* and *Iapheth*. verse 23. the wicked deed of the yonger sonne seene and cursed. verse 24. 25. the godly and respectiue loue of *Shem* and *Iapheth* blessed, as verse 26.27.

3 Sequele and effect thereof in *Noah* and his children,

Fourthly, the memorable time of *Noahs* life before and

4 Part of the chapter *Noahs* Chronicle.

after:

after the floud, is recorded by *Moses*. verse 28.29.

Eue. Prayer.
1 Les. *Gen.* 12.

The first Lesson for Euening prayer *Gen.* 12, being better looked into will teach vs how Gods fauour to *Abraham* in a particular promise tooke good effects of faith, loue and obedience.

Parts.
1 Gods commandement for *Abrams* trauaile,

First, *Abram* is commanded to go out of his countrey, verse 1, with a good reason or motiue annexed hereunto. verse 2.3. This commandement he obeyed, in taking his iourney. verse 4, whose *Itinerarium* or *iournall*, is geographically set forth. verse 5.6.7.8.9.

2 *Abrams* crosses were cõpanions to him in his iourney.
His troubles were,
1 Generall,
2 Particular.
Hard effects of his troubled pollicy.

Secondly, *Moses* deliuers vnto vs the history of the crosses and troubles which were concomitants of *Abrams* iourney, as

1 The famine in the land, verse 10, which though twas generall, yet he had his part and particular share in it,

2 The speciall trouble which he had in that heathen country, as first, to saue his owne life, secondly, his wiues reputation and honesty. verse 11.12.13. The hard effect which his carefull and troubled pollicy tooke, is expressed to be a *malo in peius*. For the Ægyptians marueiled at, and gaped on the womans beautie, both people, princes, and king himselfe, and vsed *Abram* well for his wiues sake, as verse 14.15.16.

3 *Abrams* deliuerance out of his troubles.

Thirdly, *Moses* tels vs how God deliuered his righteous seruant *Abram* and his wife out of aduersitie, first, by plaguing *Pharaoh* and his house for their lust. ver. 17. secondly, by the checke which the heathen king gaue to *Abram*. verse 18.19. thirdly, by the kings honourable dismissing of the Patriarch and his wife. verse 20.

Epistle.
1. *Cor.* 13.
Summe of the Epistle.
The end why God bestowes his graces and blessings vpon his Church.

The Apostle S. *Paul* in the Epistle for this day, 1. *Cor.* 13. chapter, teacheth vs the vse of the former doctrine, the end why God bestowes benefits and blessings, gifts and graces vpon the Church of Christ. He sheweth also the end of prosperity and aduersity, that they might shew their loue vnto God, in the setting forth of his glory in the Church,

whereof

whereof he is a member, and in a zealous and ſincere affection of loue for the edification of himſelfe and Chriſts Church, in the imployment and diſpenſation of Gods gifts in the Church.

Parts of the Epiſtle,

Firſt, the Apoſtle ſheweth that the gifts and graces of God, are to ſmall or no purpoſe of edifying or profiting, to ſuch as haue them or vſe them to others, except the grace of loue and intent of edifying be mixed and preſent with them, yea to make it more plaine, he proueth it to be true in himſelfe, whom he propoundeth for a ſuppoſitiue example of demonſtration of the former true propoſition, *If I had the gifts of tongues, of men, and Angels, without loue, I am* (ſaith he) *as ſounding braſſe, &c. verſe 1.*

1 Doctrine, Graces & gifts haue ſlender & fruitleſſe vſe without louc. *Paul* is a ſuppoſed exampl: of the truth of this doctrine,

Secondly, that the gifts of prophecie, knowledge, and all faith, without loue would make him become as nothing, verſe 2.

Thirdly, to giue all his goods to the poore, and his body to the fire, without loue would profit him nothing, verſe 3, *Nec eſt in cæteris contrarium videre*; therefore the propoſition aforeſaid is moſt true.

In the ſecond part of the chapter, that men may the better know loue, and ſo be in loue with ſuch an excellent grace of God the Apoſtle deſcribes loue by the ſeuerall effects and properties, either κατα θεσιν or κατα ἀρσιν, as in the reſt of the chapter, to the end of the 13 verſe.

2 A deſcription of loue, that men may loue it the better,

The qualities and effects which he doth affirmatiuely, and by way of poſition propound, are in number 8, whereof two are in the 4 verſe, one in the 6 verſe, 4 in the 7 verſe, and the 8 in the 13 or laſt verſe of the chapter. Thoſe which he deliuers negatiuely, *per contrarium*, or *contrapoſitionem*, are in number 9, three in the 4 verſe, 4 in the 5 ver. one in the 6 verſe, and one in the 8 verſe. Vpon the laſt propertie he dilateth longeſt, becauſe it is loues permanencie, laſting, and continuing longeſt, which he compareth with, and preferreth aboue prophecying, tongues, knowledge faith and hope, and that in the other ſixe verſes,

Qualities of loue ſet downe, by
1 Poſition,
2 Contrapoſition.

Loues laſting & permanency is her beſt propertie.

ſes, from a part of the 8 verſe, to the end of the chapter: ſo concluding that loue is the chiefeſt gift, becauſe it laſteth longeſt.

Goſpell.
Luke .8. 31.
Summe,
A comparison betwixt the picture o. loue & Chriſt himſelfe the body and ſubſtance of loue.

In the former Scripture S. *Paul* deliuers to our view a notable picture, and yet but a theorie or theorical *Idea* of *Loue*. But in the Goſpell *Luke* 18. 31. to the end of the chapter: we may behold the *viue-idea*, and ſubſtantiall body (not an image) of the greateſt loue that euer was ſhewed vnto mankind. Who willingly intending to ſhew his loue vnto man in ſuffering, dying, and riſing againe: firſt called his twelue Schollers, and foretold all vnto them, though they vnderſtood it not. Secondly, as he was going in his iourney to *Hieruſalem* about that buſineſſe, he ſhewed himſelfe the ſweeteſt and moſt louing Phyſition of ſoule and body that euer was, not tarrying till the blind man ſent for him, but firſt in coming to the blind man, and offering his louing ſeruice vnto him: but ſecondly, alſo in performing of that which was needfull for the blind mans good.

Parts of the goſpell,
1 Chriſts theory in foretelling his death,

Firſt, therefore Chriſt is as a theorick vnto his Diſciples, to prophecie and prelage vnto his ſchollers (that they might be armed with patience and humility before it came) what ſhould betide him at his iourneys end (which was the end of his going to *Hieruſalem*) that is, when he was once come to *Hieruſalem*, and that in the firſt 4 verſes.

2 S. *Luke* tels what effect Chriſts theory and ſermon tooke,

Secondly, S. *Luke* tels vs what effect this prophecying Sermon and worthy contemplatiue moſt louing and familiar ſpeech tooke in the Diſciples, *they vnderſtood none of theſe ſayings &c.* verſe 34.

3 Chriſts practiſe of loue in the cure of the blind man,

Thirdly, S. *Luke* ſhewes how our God of loue fals a practizing of loue in a moſt ſpeedy, moſt kind and free healing of the blind man, wherein we may ſee

1 The occaſion of this miraculous cure,
2 The cure it ſelfe or forme of the cure,
3 The conſequent or effects thereof.

Chriſt gaue the firſt occaſion or on-ſet hereof, by his coming

coming neere to *Hierico*, where the blind man was. *ver.* 35.

Christ himselfe gaue the first occasion of this cure.

The blind man gaue the second, who being in necessity, because he was a beggar, & blind too, begd mercy at the hands of the God of mercy. *ver.* 36. 37. 38. And being interrupted by rebuke, yet was more earnest, and his mouth more open with *ô sonne of* Dauid. *ver.* 39.

The blind man giues another.

Christ giues more occasions

Christ himselfe giues further occasion of doing this miracle to this beggar.

1 In making a stand,

2 In giuing out a command, as *ver.* 40.

3 In parleying with the blind man, 1. for the better approbation of his faith: 2. for the confirmation of Christs vnspeakable loue towards him: 3. for the certainty of the miracle in the sight of them all, as in the end of the 40. & in the 41. *verse.*

The forme of this cure

The forme of this miraculous cure is, *Receiue thy sight*, not *Recipe florum, foliorum, radicum, &c.* ver. 42.

The effects of the cure,

The effects are two-fold.

1 In himselfe, which was cured, immediatly he followed Christ and praised God.

2 In all the people, *who when they saw it, gaue praise to God.* ve. 43.

The first Sonday in Lent.

Dependance of the 19 and 32 chapters of *Genesis* with the 9 & 12 chapters.

THe Father of our Lord Iesus Christ gaue a commandement of increasing, and a blessing therewith, that the world might increase after the floud, but chiefly that his Church and holy people might be multiplyed, for the mulplying of their praises vnto God in thought, word, and deed.

Mankind is multiplied that he might multiply his praises to God.

Our Lord Iesus Christ himselfe propounds no other end of the good and honest hearing of Gods word, & receiuing the graces and gifts of God, then a multiplication in fructification. Saint *Paul* shewed vs the manner how we should

Christ propouds it in the Gospell before going.

Sodomites forget the blessing of *crescite* & multiply

Pauls argument and subiect is the same.

do all, and the salt of loue to God and our neighbours, wherewith all mens gifts must be seasoned, as we heard in the foure former precedent Scriptures.

Summe of the foure Scriptures following.

In these 4 following we may see.

1 First in the filthy *Sodomites*, the slender regard that they had of *Crescite* and *multiplecamini*: either of Gods blessing or of any other benefite or grace of God, or of the late destruction of the world for filthy lust and cruelty.

2 Secondly, that notwithstanding their wickednesse not to be named amongst Christians, though blamed and purged by the showre of fire and brimstone, yet the Lord God would shew himselfe vnto his friend *Abraham*; most gracious in preaching Christ vnto him, vnder a type and figure of sacrificing his sonne *Isaak* and in reiterating the promise. *By my selfe haue I sworne, &c. And in thy seed shall all the nations of the earth be blessed.*

3 *Paul* and the other Ministers of Christ being workers together, making vse of the doctrines concerning the publication of this embassage of blessing and saluation in and by Christ, *beseeching the Church of Christ that they would not receiue this grace of God in vaine.*

4 In the Gospell for the day it doth appeare, how our Lord by the Spirit is led into the wildernesse, to buckle with Sathan, whom he not onely woundeth, but ouercomes, that we in this our Champion and Captaine beleeuing, might not onely ouercome the world, but sin, Sathans temptation, and condemnation.

Mor. Prayer.
1 Les, *Gen.* 19.

In the first of these foure Scriptures, which is *Genesis* 19. *Moses* doth shew vs,

Parts
1 The two-fold entertainment of the two Angels.

First, the intertainement of two Angels, two manner of waies: to wit, their good vsage by *Lot*.

2 Their bad vsage by the *Sodomits*: Their good vsage by *Lot* is two-fold, the

First,

First, is mentioned in the 1.2.3.*ver.* the
Second, in the 6. 7. & 8. *verses.*

The Angels bad intertainment by the *Sodomites* is two-fold.

The first is mentioned.*ver.*4.5.
The second is in the 9.*ver.*

In the second part of this chapter *Moses* tels vs how *Lot* and his family were from these beastly sauages, and from the fire of God preserued, and how filthy *Sodom* and wicked *Gomorrha* were consumed: which he expresseth in a large discourse from the 10.*ve.* to the end of the 24.

2 *Lots* deliuerance from *Sodom* burning, and from Gods fire which burnt all.

In the third part, how *Lots* wife was taken in the taile of the fiery showre and storme for looking behind her. *ver.* 26.

3 *Lots* wiues punishment in the end and taile of the fiery showre.

Fourthly, *Moses* tels vs how *Abraham* was a beholder of all these iudgements brought vpon *Sodom*, and that God was mindfull of his mercy promised to *Abraham* and *Lot* in the midst of these iudgements, *ver.* 27. 28. 29.

4 *Abraham* saw all this and God was mindfull of his mercy to *Lot* and *Abraham*

Fiftly, *Moses* records that ill measure which *Lot* did mete vnto his God for all the former fauours to him, and his, *viz.* the taking in of an immeasurable and vnreasonable quantity of wine, whereupon he was prouoked vnto vnsatiable and vnnaturall filthinesse, euen the committing of incest.*ver.* 30. to the end of the 38. which is the end of the chapter.

5 *Lots* vnthankefulnesse to God for all.

Eue. Prayer.
1 Lesſ. *Gen.* 22.

The second of these Scriptures, *Genesis* 22. chapter, doth affoord History.

Parts.
1 The history of *Abrahams* faith.
2 The pedigree of *Nahor Abrahams* brother,

1 Of *Abrahams* faith and obedience in offering vp his sonne *Isaak*, from the 1. *ver.* to the end of the 19:

2 Of the pedigree of his brother *Nahor* grandfather to *Rebekah* which was married to *Isaak*. *ver.* 20, to the end of the. 24.

In the story of the sacrifice are considered
First, Gods commandement to *Abraham*, ve. 1. 2.
Secondly, *Abrahams* faith & obedience, frō the 3.*v.* to the

end of the 14.

Thirdly, the subsequent effects hereof, from the 15. *ver.* to the end of the 19.

Epistle. The third Scripture, which is the Epistle for this day.
2. *Cor.* 6. 1. written. 2. *Cor.* 6. *ver* 1. to the end of the tenth, is the edge of
Summe the former (and the like doctrines) with an exhortation concluding the doctrine concerning the vse of all, or the most of Gods graces and fauours tendred vnto vs in this glorious ministery of the Gospell, containing mans reconciliation vnto God the father by the onely merits of his Sonne Christ our Sauiour.

Parts: In the first part wherof S. *Paul* propounds the exhorta-
1 Exhortatiō tion.
2 Motiues to it In the next place the motiues wherewith he perswades to it.

Parts of the exhortation. The exhortation is so emphaticall and patheticall of it selfe, that vnto good people attending well thereto it were sufficient. For if we respect

Manner. The manner of the exhortation, *So we therefore as workers together beseech you:* Or

Matter, The matter, *that ye receiue not the grace of God in vaine*, as *ver.* 1. it is no ordinary perswasion, but most pithy and Rhetoricall.

Grounds of this Rheoricall manner of exhorting. The grounds of this elegant Rhetorick are

1 Canonicall Scripture. First, most ancient and Canonical Scripture. For he saith, *I haue heard thee in a time accepted, &c.* cited out of *Isay*, 49. 8. as *ver.* 2. or

2 Examples of the holy conuersation of the Apostles, Secondly, the honored approued, or rather the honorable conuersation, and example of the Apostles and ministers of Christ, who

1 Are not scandalous in any thing, because they would auoide the obloquies and reproches of their ministery. *ver.* 3.

2 But in all things, to thēselues & others are as the ministers of Christ, approued in much patiēce, in afflictiōs in necessities

in

in distresses, *ver.* 4.

This holy walking and approuednesse of the blessed Apostles, the first pillars of the Christian Church, is nine and twenty times put to the Apostles touch-stone of tryall. It hath

The approuednesse of the Apostles in twēty nine times put to the teast and tryall.

Three touches in the fourth *verse*.
Foure in the fifth *verse*.
Eight in the sixt *verse*.
Three in the seuenth *verse*.
Fiue in the eight *verse*.
Three in the ninth, and three in the tenth *verse*.

It must needs be good mettall that will abide nine and twenty sayes or examinations. It must needes be a golden ministery that did abide so many tryals, Exquisitely were those people taught by such kind of teachers, which for their doctrines were so gracious, and for their liues so honorable.

Good and pure mettall, a most golden ministery most exquisit teaching.

Gospell.
Math. 4. 1.

In the fourth Scripture which is the Gospell for the day, *Math.* 4. 1. we haue a tryall aboue the tryall of *Lots* patience among the *Sodomites*, exceeding the tryall of *Abrahams* faith and obedience, and much exceeding the 29. touches of the Apostles excellence. For here *Lots* deliuerer and *Abrahams* Sauiour, the Apostles *Rabbi* and our greatest teacher (before euer he preacheth any Sermon) is set vpon by the aduersarie of mankind, the enemy to all good Sermons: God is heere tryed by the diuell. *Iesus is led aside of the good spirt to be tempted of the diuell*, who is that euill and most wicked spirit?

Summe
God is tryed by the diuell.

S. *Mathew* in the forefront of this battell lets vs see

Parts of the Gospell.

First, the Apparation or preparation of the combatters themselues before there was a stroake strooken betweene them.

1 The Apparatiō, or preparation of the two combatters.

1 Iesus Christ that victorious conquerour and Lyon of *Iudaes* Tribe is thus made ready:

How our Lord Iesus Christ is made ready.

1 The spirit leades him aside.
2 Into a solitary place the wildernesse.

3 To this end to be tempted of the diuell. *ver.* 4.

4 He was prepared by fasting 40. daies and 40. nights. *ver.* 1.

5 By being hungry. *ver.* 2.

How the diuell makes himselfe ready.

Secondly, the diuell, the roaring Lyon (who is neuer vnready) thus prepares himselfe. He knew that occasion was bald behind: hele therefore take his time and oportunity. No better time or occasion, to offer Christ an occasion of bread making, then when Christ is hungry. So he practised with *Esau* to let go his birthright for a messe of pulse pottage when he came from his hungry pastime of hunting. *Then came to him the tempter and said, &c.* part of the 3. ver.

2 The blowes & stroakes that were giuen on both sides.

S. Matthew in the processe of this battell makes mention (as in the second place) of the blowes and stroaks that were giuen on both sides.

The first stroak giuen by the diuill,

The first stroake that sathan stroake was, at one of the principall parts of Christs attributes, the power and almightinesse of God, intimating thus much, that the particular wil of God must alwaies go with the generall power of God. This is the diuels diuelty, or rather his villanous sophistry, *If thou be the Sonne of God:* that is, God Almighty: then let this power of thine be seene in putting it in execution: in being willing: that is, now at this paritcular time, *commanding these stones to be made bread.* ver. 3. But thou art of power sufficient being the Sonne of God: *ergo,* thou must be willing to do it, *command that these stones be made bread.*

The *Italian* diuels incarnate do reason thus: God can do all things, *ergo,* he doth turne, and wil turne bread Sacramentalinto Christs body reall.

The answer vnto this double veny, is with the single and simple sword of the Spirit, which is the word of God, *Scriptum est, Man shall not liue by bread onely, &c.* ver. 4.

Christs answere and award to this blow.

Sathans second blow,

The second blow that sathan giues vnto Christ, was in an high place vpon the Temples pinacle (as the first was below vpon the ground) In which assault he takes Christs own weapon to wound him withall, prouing in more particular the consequent of his maior proposition expressed before in the first temptation. For the diuel knew that it did not follow necessarily, that because Christ is the Sonne of God,

ergo,

ergo he must cast himselfe downe. For which cause hele vrge and worke vpon that consequent with the powerfull word of God, though cursedly by detraction he alledgeth, *For it is written, that he will giue his Angels charge ouer thee, &c.* ver. 5. & 6.

The wound & stroak that our Lord God gaue the diuel, is with the same weapon, *It is written*, againe: not simply, *it is written*. ver. 7. Our Lords answere.

The third bickering place, was higher then the Temples pinacle (the better to accomodate himselfe to the third encounter and battell) *an exceeding high mountaine*, where

1 He takes vpon him like a lyer, to shew Christ more then he could. The diuels third stroake.

2 Like a vaine bragger to giue him more then he had himselfe, and that vpon condition, That Christ would doe to him more then he ought, or should: to wit,

1 *To fall downe, and*

2 *Worship the diuell.* ver. 8. 9.

Christ gaue him two blowes, & that with two weapons. Our Sauiour answeres him with a double veny.

1 Wounding him with his powerfull authority, *Auoide Sathan.*

2 With his old sure weapon. *For it is written, thou shalt worship the Lord thy God, and him onely shalt thou serue.* ver. 10.

Saint Matthew, Christs standerd bearer, in the third place. 3 S. *Matthews* relation of the successe of Christs temptation.

1 Displayeth the ensigne of victory,

2 Sounds a triumph of Christ ouer sathan,

3 He sounds the diuels dasterdly retraite, and

4 He sounds a march of the holy Angels which attended vpon Christ. *ver.* 11.

The second Sonday in Lent.

AS the Church of Christ, for the humiliation of the members thereof, hath in the Scriptures before going propounded many examples of triall: first, of patience. Coherence of the 27 & 34 of *Genesis* with the 19 & 22,

secondly, of faith, 3. of constancy, 4. of fortitude and victorious conquering. And that the best example of all was Christ himselfe, of whom we must learne, because he is meeke and lowly, who would be humbled, first, by fasting miraculously: secondly, and by temptation diabolicall. And, as fasting after the right manner is a good preparatiue to prayer: so the taming of the body by refraining of lust & vncleanesse, with all the allurements thereunto: yea, the abstaining from all other sinnes, as deceit, oppression, couetousnesse, is the true fasting. We haue therefore,

Briefe summe of the foure Scriptures.

First, in *Iacobs* beguiling of *Esau*, by the counsell and perswasion of *Rebeckah*, a manifest view of a fearefull effect of satisfying the desire and appetite of a man: yea, an holy mans mouth, and that this sweete and sauory meate had but sower sauce, for the eldest sonne was thereby beguiled of his fathers purposed blessing.

1

2 Secondly, we may finde the old prouerbe true, *Occasio furem*, or *Occasio meretricem*, in *Dinah* the Patriarch *Iacobs* daughter: who feeding her eyes with the sight of the daughters of the country, gaue occasion to *Sechems* lust, and losse of her owne virginity.

3 Thirdly. S. *Paul* doth therefore dissuade the *Thessalonians* from the two former vices of fornication and defrauding one another, and perswades to the contrary vertues. That being holy and cleane in soule and body we may lift vp pure and innocent hands in euery place.

4 Of which faithfull inuocation, we haue a memorable example out of the fourth Scripture in the woman of *Canaan* the *Syrophenician*, so zealously praying and effectually obtaining her sute at Christs hands.

Mor. Prayer.

1 Les. *Gen.* 27.

Parts

1 *Esau* his charge receiued from his father.

The first of the foresaid points is in a History related vnto vs by *Moses*, *Genesis* 27. In which chapter he deliuers,

First, the charge that *Isaak* gaue to *Esau* to prouide him some venison, that his eldest sonne might be blessed

sed before the Fathers death. verse 1, to the end of the 4. verse.

Secondly, *Rebekahs* plotting of a deceitfull course, to intercept the blessing, and to circumuent her eldest sonne. v. 5, to the end of the 17.

2 *Rebekahs* deceitfull plot,

Thirdly, *Moses* deliuers *Iacobs* accomplishing and effecting of this deceitfull designement. verse 18, to the end of the 29.

3 *Iacobs* affecting and effecting this plot,

Fourthly, the discouery of this deceit, with a *specimen* of *Isshaks* fatherly loue vnto *Esau* his sonne, though farre inferiour to *Iacobs*, from the thirtieth verse, to the end of the fortieth.

4 The discouery of both,

Fiftly, *Moses* reporteth what bad effect all this bad dealing tooke, to wit, in *Esau*, his intent to kill *Iacob*. verse 41. which murther was preuented by *Rebekah*, as verse 42, to the end of the chapter.

5 The bad end of all *Esaus* plotting of *Iacobs* death.

Eue. Prayer.
1 Lect. *Gen.* 34.

The second fearefull example is also recorded by *Moses*, *Genes.* 34. wherein

Parts.

First, he lets vs see the occasion of *Dinahs* deflowring, drawing on the act. verse 1,

1 Occasion of *Dinahs* deflouring,

Secondly, the filthy act it selfe. verse 2. 3.

2 *Shechems* act,

Thirdly, the meanes that *Shechem* made to his father to haue her in mariage. verse 4.

3 The meanes which he vsed to marry the forced woman,

Fourthly, the course that *Hamor Shechems* father tooke to bring this to passe, with the consent of *Iacobs* sonnes, v. 5. to the end of the 12.

4 *Hamors* course taken with *Iacobs* sonnes,

Fiftly, the conditions are rehearsed by the sonnes of *Iacob*, which the *Shechemites* were to performe before *Iacobs* sonnes would yeeld to part with their sister, and the *Shechemites* consenting to the sayd conditions, from the 13 verse to the end of the 24.

5 Conditions of couenant on both sides,

Sixtly, the irefull and fearefull act of murther commited by *Simeon* and *Leui*, vpon the *Shechemites*, from the 25 ver. to the end of the 29.

6 Ireful reuenge of this act by *Simeon* & *Leui*.

Seuenthly, *Moses* sets downe *Iacobs* dislike and reproofe

7 *Iacobs* reprofe and dislike of their furious act

proofe of this murther, with his sonnes answere thereto. *ve.* 30.31.

Epistle. 1.*Thess* 4.1. Summe.

The third selected Scripture which is written 1.*Thes*.4.1 to the end of the eight *ver.* teacheth inward and outward cleanesse, generall and speciall sanctification, holinesse of soule, cleannesse of body, singlenesse of heart, and purity of hands.

Parts.

S. Paul, Siluanus, and *Timotheus*, a three-fold cord (which is not easily broken) do combine themselues together, as in the rest of this Epistle, so

1 Exhortations by *Paul, Syluanus* & *Timotheus* that the *Thessalonians* would abound in loue.

First, in this louing, painefull, and fruitfull exhortation contained in these words. *And furthermore we beseech you brethren, and exhort you in the Lord Iesus, that ye increase more and more, as ye haue receiued of vs how ye ought to walke and to please God.* ver. 1.

2 Supporters & motiues of this exhortation.

Secondly, the *Thessalonians* haue a sight of the groundselles and supporters of this exhortation: For nothing can better, or more strongly beare vp the worke and building of an exhortation, then these two pillars,

1 The acknowledging and calling to minde of the commandements giuen of the Apostles by the Lord Iesus *ver.* 2.

2 The will of God, that is to say, the finall end and purpose of God in ordaining this ministery, to publish such doctrines, to giue such commandements. *For this is the will of God, your sanctification.* ver. 3

3 The branches of this sanctification.

Thirdly, these three holy men deliuer vnto the view of the *Thessalrniaoe* two goodly branches of this sanctification.

The first is the cleannesse and holinesse of the body, to abstaine from fornication, as *ver.* 3.4.5.

4 The fearfull estate of the disobedient to these exhortatiue commandements.

The second is the cleanesse and vprightnesse of heart and mind, which must be free from oppression or defrauding our brethren in any matter. *ver.* 6.7.

Fourthly, these three seruants of God haue an especiall care that the former Lessons be well regarded, remembred and

and obeyed, and therfore they ſet downe the fearefull eſtate of him or them that do deſpiſe theſe or the like iuſtructions. *He therefore that deſpiſeth theſe things, deſpiſeth not man but God who hath giuen you his holy ſpirit.* ver. 8.

Goſpell.

In the fourth Scripture *Math.* 15. 21. to the end of the 28, *ver.* the Euangeliſt hauing related our Lords reprehenſion of the outward hypocriticall cleaneneſſe of the Scribes & Phariſes, ſhewing that euill thoughts, murthers, adulteries, fornications, do defile the man, but not to eate with vnwaſhen hands, doth now ſet downe a true ſtory of the pure, precious & vnfained faith of a *Cananitiſh* woman, exerciſing it ſelfe in a moſt zealous and feruent manner of powring forth her petitions, as the incenſe in the preſence of God, & caſting all her cares into Chriſts boſome, who cared for her and for her poſſeſſed daughter, ſpeedily deliuering them both out of their aduerſity,

Math. 15. 21. Coherẽce with the preceeding doctrines.

Summe

Hiſtory of the precious & vnfained faith of the *Syrophenicia* woman.

Parts.

The text containeth

1 An introduction or preface into the hiſtory, in the 21. and a part of the 22. *ver.*

Introduction.

2 The hiſtory it ſelfe, from the 23, *ver.* to the end of the 28.

Hiſtory it ſelfe.

In the preface S. *Matthew* notes the occaſions.

Parts of the introduction or preface.

1 Of his going from the Scribes and Phariſies.

2 Of his departure into the coaſts of *Tyre* and *Sydon*, to offer himſelfe vnto this godly and zealous *Cananite*. ver. 21. 22.

In the ſtory of the womans petition, and Chriſts anſwere to it, we haue the womans indefeſſible and vnfained ſupplication made vnto the Sonne of God, for one and the ſame thing expreſſed in foure ſundry and ſeuerall ſuffrages.

Parts of the Hiſtory Foure ſundry paſſions in the womans prayer

The firſt is, *Haue mercy on me ô Lord the ſonne of Dauid*, ve. 22. whereunto ſhe receiues no anſwere by word. *ver.* 23.

The ſecond is her crying after Chriſt, and the Diſciples who would faine haue bene rid of her, becauſe ſhe was importunate. Therefore they are ſpokes-men to Chriſt for her.

1 Haue mercy
2 Her crying after Chriſt and the Apoſtles,

Our

Our Lords answer is, *I am not sent but to the lost sheepe. verse* 23.24.

3 Her coming before him with *Lord helpe me,*

The third is, *she came and worshipped him, saying, Lord helpe me,* verse 25. To this Christ answereth thus, *It is not good to take the childrens bread, &c. verse* 26.

4 Her humility in acknowledging her vnworthinesse & misery; yet not leauing off to vrge her suite. Christs answer to the womans earnest suite.

The fourth, is the holding out of her incessant request, (for women will seldome be sayd nay) her yeelding of a full assent and consent vnto her Lords words, perswading her selfe that he would grant her request, in saying, *Truth Lord,* and though she acknowledged her selfe by birth, nation, and nature, to be no better then a dogge; yet she knew *that whelpes eate of the crummes, &c.* verse 27. whereto she receiued a twofold answer,

1 That which a dogge could not looke for, *O woman great is thy faith,*

2 The comfortable answer in graunting that which she made suite for, *Be it to thee as thou desirest. And her daughter was made whole the same houre. verse* 28.

The third Sonday in Lent.

Agreement of these scriptures for this day, with the former Scriptures. Briefe summe of these foure Scriptures, 1 *Iosephs* continency,

THat there might be a growing, and a daily increase of cleannesse and chastitie, of holinesse and puritie of life in such as would see God: The Fathers of the Church do therefore hold on their course of exhibiting examples vnto vs of these holy vertues and exhortations, to embrace them, as to eschew their contrary vices.

In the 39 of *Genesis* is an example of that chast man *Ioseph,* who though he was tempted to vncleannesse by his Lady and Mistresse, an impudent and vncleane woman, yet he yeelded not a whit to her.

2 *Iosephs* Philadelphy,

In the 42 chapter of *Genesis*, there is a patterne of great loue exercised by *Ioseph* vnto his brethren, in his straunge and politicke entertaining of them, and yet affording them corne for their money, which is the thing they came for.

In

In *Ephes.* 5.1. to the end of the 14. is a notable and pithy exhortation, that we be imitators of God in all holineſſe: namely, in loue (as Chriſt loued vs) and in refraining of fornication, vncleanneſſe, couetouſneſſe, &c. not to be named among ſaints. 3 Exhortation to loue,

In *Luke* 11.14. to the end of the 28. verſe, our Lord Ieſus Chriſt proceedeth in prouing himſelfe to be that *Meſſiah* promiſed, that ſeed of the woman, which ſhould bruiſe the head of the Serpent, not onely in ouercoming the diuell, tempting Chriſt himſelfe (as *Math.* 4.) or miſerably vexing the poore *Canaanites* daughter, (as *Math.* 15.) and driuing him out of her. But in this place alſo caſting out a dumbe diuell out of one which was dumbe, made dumbe by the diuell, as not ſuffering his enemy Sathan to be at reſt any where, either in men, women, or children. 4 Example of loue.

Moſes in the firſt of theſe foure Scriptures, relates a true hiſtorie of a filthy vncleane woman, luſting after a man, occaſioned by the beautie of the man, & his well-fauorednеſſe, vnto whom the holy and chaſt man would not conſent, though the whore tempted him diuerſe and ſundry wayes, many and often times. *Mor. Prayer.* 1 Leſſ. *Gen.* 39.

Parts.

Firſt, there is an introduction or preface vnto the ſtory of *Ioſephs* chaſtitie, and *Putiphars* wiues ſhameleſſe harlotry, verſe 1, to the end of the 6. 1 Introduction or preface into the hiſtory of *Ioſephs* chaſtity,

Secondly, there is a relation of the adulterie conceiued in her heart, and committed there, proued by her gazing on him with her eyes, and mouing the filthy queſtion by her words, in moſt broad and beaſtly termes. verſe 7. with *Ioſephs* reſolute and flat deniall, not conſenting in heart, nor yeelding in word, and auoiding all occaſions of being in her company, verſe 8.9.10. 2 Relation of *Putiphars* wiues harlotry,

Thirdly, *Moſes* will let vs ſee further the loathſomeneſſe of the concupiſcence, and the vnſatiable beaſtlineſſe of this queane and ſtrumpet, in aſſaulting *Ioſeph* by force, drawing on this ſinne vpon her with cart-ropes of vncleanneſſe, catching 3 Lothſome beaſtly concupiſcence of this impudent queane,

catching *Ioſeph* by the garment, following her former ſuite of fleſhlineſſe, though *Ioſeph* left his garment in her hand, gat looſe from the whore, ſaued his credit, and kept his virginitie. verſe 11.12.

4 Her plotting of miſchiefe againſt *Ioſeph*, for not yeelding to her luſt,

Fourthly, *Moſes* declareth what miſchiefe this beaſtly woman plotted againſt this vnſpotted young man, firſt, in charging him with a rape, and thereof accuſing him to the men of the houſe, ſecondly, to her husband. verſe 13, to the end of the 18.

5 *Putiphars* vniuſt incarcerating of *Ioſeph*.

Fiftly, how vpon this vniuſt accuſation, *Putiphar* in his wrath impriſoned *Ioſeph*, as iniuriouſly. verſe 19.20.

6 Gods loue to *Ioſeph* in all his troubles.

Laſtly, how God was with *Ioſeph* in all theſe his troubles, and how his afflictions were ſanctified to him, turned to his good, and to the good of many others, verſe 21. 22.23.

Eue. Prayer.
1 Leſ. *Gen.* 42.
God continued to looke vpon *Ioſephs* affl. &ti5.

For (as *Geneſis* 42 appeareth) hauing ſuch extraordinary fauour afforded him in the priſon, and in the houſe of *Pharaoh* when he was out of priſon, in being made Ruler and Lord-ſteward of Ægypt: he was an inſtrument of his fathers preſeruation, of his brethren, and all his kindred, coming as ſtrangers to buy corne there, for the prouiſion of their families. In this chapter therefore the ſeruant of God *Moſes* will ſhew vnto vs

Summe.
Ioſeph remembers Gods loue towards him in his dutifulneſſe to his father, & loue to his brethren.

How *Ioſeph* is not forgetfull of Gods former continued fauours towards him, but ſheweth his thankfulneſſe to God, in being charitable vnto ſtrangers, in affording them corne at their need, not in defrauding, circumuenting, or oppreſſing them, ſelling it to dayes, or at an high rate, but ſending them away loden with corne, and their money in their ſacks mouths.

Parts.
1 *Iacobs* ſending of his ſonnes in to Egypt for corne,

In the firſt part of the chapter *Moſes* maketh mention of *Iacobs* ſending his ten ſonnes into Ægypt to buy corne. verſe 1, to the end of the 6.

2 Their hard intertainment

In the ſecond, the manner of intertainement which they had of *Ioſeph* at the firſt, in charging them with treachery

cherie againſt the land, and that they were but ſpies. verſe 7.8.9.

at the firſt, to be charged with trechery,

In the third, the anſwer of *Ioſephs* brethren vnto that accuſation. verſe 10.11.

3 Their anſwer to this accuſation,

In the fourth, *Ioſeph* vrgeth that point againſt them the ſecond time, and their anſwer. verſe 12.13.

4 *Ioſeph* challengeth thē againe,

In the fift part *Moſes* reporteth how *Ioſeph* made triall the ſecond and third time of their loyalty, truth, and ſimplicity by fetching their yonger brother, from the 14 verſe to the end of the 20.

5 He makes triall of their truth and loyaltie,

In the ſixt, we may ſee the checke and trouble of conſcience in *Ioſephs* brethren (for ſome ſins which they had formerly committed againſt their brother) when they ſaw the troubles and ſtraites they were in. v. 21, to the end of the 24.

6 Their trouble and checke of conſcience,

In the ſeuenth, *Ioſephs* true and right brotherly dealing with them, in appointing their ſackes to be filled with corne, and their packets of money to be reſtored vnto them, notwithſtanding his former rough politicke dealing with them. verſe 25, to the end of the 28.

7 *Ioſephs* brotherly dealing with his brethren,

In the eight part of the chapter, *Moſes* recordeth their relating of all this buſineſſe to their father at their returne. verſe 29, to the end of the 35. verſe.

8 Their relation of all to their father,

In the ninth, how old *Iacob* anſwered his ſonnes, and denied the ſending of his ſonne *Beniamin* into Ægypt. verſe 36, to the end of the 38, the end of the chapter.

9 *Iacobs* anſwer to his ſonnes.

Epiſtle.

In the third of the Scriptures allotted out for this day, our Apoſtle S. *Paule Epheſians* 5.1. to the end of the 14 verſ. in ſetting downe a ſpeciall exhortation of our louing and imbracing of holineſſe, and cleanneſſe inwardly and outwardly, intimates it in a dehortation from fornication, vncleanneſſe, couetouſneſſe, and all the vnfruitfull workes of darkneſſe. And becauſe vpon an occaſion of proſecuting the duties of brotherly loue, in the former chapter, he proceedeth in the ſame matter and exhortatiue doctrine.

Epheſ. 5.1.

Summe.

Coherence with the former chapter.

Therfore in the two firſt verſes of this 5 chapter, which

Parts:

ſome

1 Exhortation to follow God in loue,

ſome do ioyne with the former chapter. Firſt, he doth moſt effectually, though in a generall matter vrge the moſt ſweet doctrine of imitating God in loue, and that is the firſt part of the Epiſtle for this day.

2 Dehortation from ſome vices hindering this loue,

The ſecond part is a ſpeciall dehortation from certaine vices which hinder this brotherly loue, to wit, *fornication*, all *vncleanneſſe*, or *couetouſneſſe*, *filthineſſe*, *fooliſh talking*, *ieſting*, *which are things not comely*, *&c. verſe* 3.4.

3 Reaſons induced to diſwade from theſe vices,

The reaſons to diſſwade from theſe and the like vices, are three, whereof the firſt is drawne from the knowledge that the *Epheſians* had concerning Gods definitiue ſentence pronounced againſt ſuch wicked men, verſe 5. the ſecond reaſon is a caueat or warning to preuent the danger that is imminent ouer their heads, which are deceiued with the ill words or ill example of ſuch men as would perſwade to the former vices. verſe 6.7. The third reaſon is drawne from the twofold eſtate of the *Epheſians* themſelues, firſt, *Being once darkneſſe*, ſecondly, *But now light in the Lord.* verſe 8.

3 Reaſon.

4 Three neceſſary inferences are concluded hereupon.

From which two propoſitions he draweth many inferences, neceſſarily concluding vpon the premiſſes, and forcing his exhortation, as

1. 1 *To walke as children of the light. verſe* 8.

The reaſon he yeeldeth, *For the fruit of the ſpirit is in all goodneſſe and righteouſneſſe and truth. verſe* 9.

2. 2 *To approue that which is pleaſing to the Lord. verſe* 10.

3. 3 *To haue no fellowſhip with the vnfruitfull workes of darkneſſe. verſe* 11. The reaſons whereof are,

Of the laſt inference, 3 Reaſons,

1. 1 *Tis a ſhame to ſpeake of their ſecret ſinnes, verſe* 12.

2. 2 *Secret ſinnes are layde open to the light, euen by the light. verſe* 13.

3. 3 Becauſe the Scripture ſaith he, *Iſay* in his 60 chap. verſe 14, *Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light.*

Goſpell.
Luke 11. 14.28.
Summe.

In the fourth of the Scriptures our Lord Ieſus affords his gracious and free loue to the *Demoniacke*, which was dumbe

(yea

(yea blinde also) as *Matth.* 12. 22. it appeareth casting out that fiend (no friend to mankinde) and not suffering him to rest or haue his abode in the diseased man. S. *Luke chap.* 11. 24. to the end of the 28. *ver.* sheweth vs in this text. *Parts.*

First, the miracle. Miracle.
Secondly, the effect of the miracle. Effect of it.

The miracle in a part of the 14. *vers.* in these words: *Then he cast out a Diuell which was dumbe, and when the Diuell was gone out, the dumbe spake.*

The effect is two-fold { very bad, *Or* very good. Effect twofold.

Very bad, first, *in the people wondering*, as in the latter end of the 14. Secondly, in the Pharisies blaspheming: *He casteth out diuels through Beelzebub, vers.* 15. Thirdly, *in others tempting him, and asking him a signe from heauen. vers.* 16.

The effect was very good in the woman applauding the doctrine of Christ (repelling the blasphemy of the Pharisies) making an effectuall *Epiphonema* or acclamation thereunto: *Blessed is the wombe that bare thee, &c. vers.* 27. whereto Christ assenteth, & teacheth her a further instruction concerning blessednesse, *yea rather blessed are they that heare, &c. vers.* 28. Effect very good in a good woman,

The bad effects of the Pharisies blaspheming, and the others tempting, he doth by diuers strong reasons, and most sound arguments confute, cast out, and ouerthrow, Christ confutes the Pharisies blasphemie diuers waies.

The first by a similitude of a *kingdome diuided against it selfe*, which is the *Protasis, vers.* 17. the *Apodosis* and application. *So if Sathan be diuided, &c. because yee say that I cast out Deuils, &c. verse* 18. 1 *A simili*

The second is taken *ab absurdo consequente, your children and I doe cast out diuels alike.* You will neuer yeelde to this, that your children, or those among you doe cast them out in the power of *Beelzebub*: *Ergo*, the assertion is false: *v.* 19. 2 *Ab absurdo,*

The third reason is drawne from the efficient cause, and the true, certaine, and most infallible manner of casting out 3 *a causa efficiente.*

deuils: to wit, by the fingar & almighty spirit of God, which hath *commodum consequens*, or *vtilitatem spiritualem inde subsequentem: the kingdome of God is come vnto you*, ve. 20.

Now after Christ had proued that the diuel is not the doer of the miracle: he doth consequently argue that he is not the minister of the diuell.

4 *A maiore ad minus.*

The fourth reason therefore is taken *à maiore ad minus*, The maister can do, and hath more power to do, that which the seruant cannot do, Christ is of more force and power then the diuell, who is but his vassall. Christ therefore is not the worker by the diuell, nor the minister of the diuell. *When a strong man armed keepeth his pallace the things that he possesseth are in peace, &c.* ve. 21. 22.

5 *A repugnantibus?*

The fifth reason is taken from the opposite and contrary working and will of the chiefe Maister of the worke, and the second worker the seruant. The diuel is not with Christ, *ergo*, he is against him. *Item*, He gathereth not with Christ, *ergo*, he scattereth. The will of the Maister is to do good, the will of Christs vassall and slaue is to do euill. The will of Christ the great Sheepeheard and Bishop of our soules, is to gather the scattered: yea, the lost sheepe. The diuels will is not so, for he scattereth and destroyeth what he can as many as he can.

6 *Ab aduersariorum confessis*, Who in their cõsciences grãted, but outwardly in words denied the truth.

The sixt argument wherewith our Lord puts the blasphemers to silence is, the wound that he strikes in their consciences, who contrary to their cõsciences blasphemed the truth) which they had formerly knowne and acknowledged) yea, persecuted the same truth and Christ the author thereof. He therefore sheweth that their latter estate is worse then the former & beginning: & they are in worse case then the man that had the blind & dumbe spirit. For after their vncleane vessels had bene clensed with the knowledge and beleefe of the truth, sathã the vncleane spirit comes & possesseth them, and takes to him seuen other spirits worse then himselfe. *ver.* 24. 25. 26.

The fourth Sonday in Lent.

IT must needes be a great occasion of humiliation vnto all the true members of Christs Church, when they consider what sins and iniquities they do either commit, or are subiect vnto, whereby they are so vnprepared, either to fast with Christ, or to suffer with him, or to feast and eate the Passeouer with him, to weepe with the woman at his death, or to reioyce with them and the Disciples at his resurrection.

How Christs Church is hũbled by the former, and these consideeations following,

As then they which haue chosen the former Scriptures haue bene very carefull in the fore-named respect: so now in these foure that follow for this day, they will teach vnto vs, that notwithstanding the sinnes and transgression of Gods people and others, and the punishments inflicted vpon the committers thereof: yet hath our God a fatherly care ouer them, not to leaue them in distresses, but in his mercifull prouidence, and with his compassionate eies to behold them. For he respecteth them in their bodies, goods and good name, comforting them alwaies and euery way both in soule & body: wherefore in the first two Scriptures, being the two first Lessons for this day, we may see the one. In the two of the new Testament, being the Epistle and the Gospell, we shall perceiue the other.

Coherence of these 4 scriptures with the former.
Sũme of these in two generall points,
Gods prouidence and care ouer our bodies
Gods consolation of our soules.

Moses in the 43. of *Genesis* declares the distresses that *Iacob* and his posterity endured in the land of *Canaan*, by reason of the increase of the famine, who was thereby occasioned to send the second time into *Ægypt* to buy more food. But withall he was very vnwilling to performe *Iosephs* condition of sending *Beniamin* into *Ægypt*: about which there is great expostulation betweene *Iudah* the son, & *Israel* the father, from the beginning of the chapter to the end of the 10. *ver.*

Mor. Prayer.
1 Les. *Gen.* 43.
Parts.
1 The distresses of *Iacob* and his children in *Canaan*,

1 Iacob ſendeth to Egypt his ſonnes and with a preſent to Ioſeph,

Secondly, the text ſheweth, how that in the end *Iſrael* yeelded hereunto, in ſending his darling away, and performing of complement vnto the Lord of the land, for his children better intertainment there, from the 11. *ver.* to the end of the 15.

2 Ioſeph receiueth them with much ioy for his brothers, & commaundeth them to be brought home,

Thirdly, how *Ioſeph* intertained and welcomed them all for his brother *Benjamins* ſake. *verſ.* 16. 17.

Fourthly, how the ſonnes of *Iacob* were ſtricken with a feare, and a ſuſpition by reaſon of their heartie welcoming, deeming and calling in their minds, as if that had bene but a pollicie to take them in a ſnare, by reaſon of the money that came in their ſackes mouthes at the firſt. Vpon which point they commuued with *Ioſephs* Steward, who led them into his maiſters houſe intertaining them and their beaſts accordingly, *verſ.* 18. 24.

3 Their deliuery of the preſent to Ioſeph, & Ioſephs familiar conference with them about their fathers health,

Fifthly, the text mentioneth their preparation and deliuery of their fathers preſent vnto *Ioſeph*. *verſe* 25. 26.

Sixthly, of *Ioſephs* conference with them concerning their fathers health, and their brother *Benjamin*, *Verſe* 27. 28. 29.

7 Ioſephs tender hartedneſſe to Benjamin,

Seuenthly, of *Ioſephs* tender heartedneſſe and naturall affection towards his brother *Benjamin*, his ioyfull feaſting of them, his inuiting the Ægyptians though they are by themſelues, but chiefly of his ſpeciall care that he had of *Benjamin* his fathers darling, which alſo was *Ioſephs* iewell. *ver.* 30. to the 34. the end of the chapter.

Euē. Prayer.
1 Lef. Gen. 45.

Parts.
1 Diſcouery of Ioſephs long concealed loue,
2 Ioſephs ſending for his father,

In the 45. chapter of *Geneſis* Moſes doth,

First diſcouer the concealed loue of *Ioſeph* ſo long kept and contained within him, and the making of himſelfe knowen to his brethren, *verſe* 1. 8.

Secondly, hee makes mention of *Ioſephs* ſending of his brethren for his father, and that moſt louing farewell which he tooke of his brother *Benjamin*, & the reſt of his brethren, (a good example of brotherly loue [illegible] extended and ſtretched out) with the conference he had with them, which

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is not expreſſed, *ver.* 9. to the end of the 15.

Thirdly, *Moſes* will let vs ſee the effect of this loue euen in the heathen King and his ſeruants, who not onely reioiced at the tidings and newes hereof, but the King gaue alſo commandement to *Ioſeph* to ſend for his father, and to prouide all thinges neceſſary for the iourney out and in, for their better intertainment, *verſe*, 16. to the end of the 24.

3 Effect of this loue in the heathen king and his ſeruants.

In the fourth part of the chapter, *Moſes* declareth what effects this tidings wrought, when it was related vnto old *Iſrael* in the land of *Canaan*. Firſt in his ſwoning for ioy: ſecondly, in the reuiuing of his ſpirit when he was confirmed, and ſoundly perſwaded of the truth of all things related vnto him. *Ver.* 25. to the end of the 28. the end of the chapter.

4 Effect that this tidinges wrought in old *Iſrael*.

Epiſtle.

Galath. 4. 21.

The Apoſtle *Paul. Galat.* 4. 21 to the end of the chapter: as in the former part of the chapter, he mentioneth that deare and true hearted loue mutually exerciſed betwixt the *Galathians* and him: ſo will hee ſhew a greater loue of God toward his Church of what nation ſoeuer, in making them true and naturall children *after the manner of Iſhak children of the promiſe of the new Teſtament*, the new couenant, not of *the letter and law*, but of *the ſpirit and grace*. And therefore intimates, that God being our father, and vouchſafing vs this prerogatiue in giuing vs *Chriſt*, *how ſhall hee not with him giue vs all other things?*

Summe.

Gods fatherly loue to his Church, in making them true and naturall children.

Parts.

Firſt therefore the Apoſtle will propound the matter in controuerſie betwixt him and them, which before had bene ſo bewitched with the falſe or Iudaicall Apoſtles. And this he doth by reaſoning *ex conceſſis eorum*, after this manner: *Tell me ye that will be vnder the law, verſ.* 21. alleaging the Scripture and text for that which they alſo knew. ver. 22. 23.

1 *Pauls* propoũding of the matter in controuerſie betweene him & them in an allegorie.

Secondly, he expoundeth this myſticall allegory of *Abrahams* two ſonnes, *ver.* 24. 25. 26. 27.

2 Expoſition of this allegorie.

Thirdly, he concludes hereupon, *that we are after the maner of Iſhak children of the promiſe, not of Hagar the bondwoman,*

3 His concluſion thereupon, that we are all children after the manner of *Iſaac*.

2 *Iacob* conſents to ſend *Beniamin* into Egypt with a preſent to *Ioſeph*,

Secondly, the text ſheweth, how that in the end *Iſrael* yeelded hereunto, in ſending his darling away, and performing of complements to the Lord of the land, for his childrens better intertainment there, from the 11. *ver.* to the end of the 15.

3 *Ioſephs* ioyfull welcoming of his brethren,

Thirdly, how *Ioſeph* intertained and welcomed them all for his brother *Beniamins* ſake. *verſ.* 16. 17.

4 His brethren ſuſpect their intertainment to be but in policy

Fourthly, how the ſonnes of *Iacob* were ſtricken with a feare, and a ſuſpition by reaſon of their heartie welcoming, deeming, and caſting in their minds, as if that had bene but a politcie to take them in a ſnare, by reaſon of the money that came in their ſackes mouthes at the firſt. Vpon which point they communed with *Ioſephs* Steward, who led them into his maiſters houſe, intertaining them and their beaſts accordingly, *verſ.* 18. 24.

5 Their deliuery of the preſent to *Ioſeph*,

Fifthly, the text mentioneth their preparation and deliuery of their fathers preſent vnto *Ioſeph*. *verſe* 25. 26.

6 *Ioſephs* publike conference with them about their fathers health,

Sixthly, of *Ioſephs* conference with them concerning their fathers health, and their brother *Beniamin*, *Verſe* 27. 28. 29.

7 *Ioſephs* tender hartednesſe to *Beniamin*,

Seuenthly, of *Ioſephs* tender heartedneſſe and naturall affection towards his brother *Beniamin*, his ioyfull feaſting of them, his inuiting the Ægyptians (though they are by themſelues) but chiefly of his ſpeciall care that he had of *Beniamin* his fathers darling, which alſo was *Ioſephs* iewell. *ver.* 30. to the 34. the end of the chapter.

Eue. Prayer.
1 Leſ. *Gen.* 45.

In the 45: chapter of *Geneſis* *Moſes* doth,

Parts.
1 Diſcouery of *Ioſephs* long concealed loue,

First diſcouer the concealed loue of *Ioſeph* ſo long kept and contained within him, and the making of himſelfe knowen to his brethren, *verſe* 1. 8.

2 *Ioſephs* ſending for his father,

Secondly, hee makes mention of *Ioſephs* ſending of his brethren for his father, and that moſt louing farewell which he tooke of his brother *Beniamin*, & the reſt of his brethren, (a good example of brotherly loue *extenſum* extended and ſtretched out) with the conference he had with them, which

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is not expresse[d], *ver.* 9. to the end of the 15.

Thirdly, *Moses* will let vs see the effect of this loue euen in the heathen King and his seruants, who not onely reioiced at the tidings and newes hereof, but the King gaue also commandement to *Ioseph* to send for his father, and to prouide all thinges necessary for the iourney out and in, for their better intertainment, *verse*, 16. to the end of the 24.

3 Effect of this loue in the heathen king and his seruants.

In the fourth part of the chapter, *Moses* declareth what effects this tidings wrought, when it was related vnto old *Israel* in the land of *Canaan*. First in his swoning for ioy: secondly, in the reuiuing of his spirit when he was confirmed, and soundly perswaded of the truth of all things related vnto him. *Ver.* 25. to the end of the 28. the end of the chapter.

4 Effect that this tidinges wrought in old *Israel*.

Epistle.

The Apostle *Paul. Galat.* 4. 21 to the end of the chapter: as in the former part of the chapter, he mentioneth that deare and true hearted loue mutually exercised betwixt the *Galathians* and him: so will hee shew a greater loue of God toward his Church of what nation soeuer, in making them true and naturall children *after the manner of Ishak children of the promise of the new Testament*, the new couenant, not of *the letter and law*, but of *the spirit and grace*. And therefore intimates, that God being our father, and vouchsafing vs this prerogatiue in giuing vs *Christ*, *how shall hee not with him giue vs all other things?*

Galath. 4. 21.

Summe.

Gods fatherly loue to his Church, in making them true and naturall children.

Parts.

First therefore the Apostle will propound the matter in controuersie betwixt him and them, which before had bene so bewitched with the false or Iudaicall Apostles. And this he doth by reasoning *ex concessis eorum*, after this manner: *Tell me ye that will be vnder the law*, *vers.* 21. alleaging the Scripture and text for that which they also knew. ver. 22. 23.

1 *Pauls* propoūding of the matter in controuersie betweene him & them in an allegorie.

Secondly, he expoundeth this mysticall allegory of *Abrahams* two sonnes, *ver.* 24. 25. 26. 27.

2 Expositiō of this allegorie.

Thirdly, he concludes hereupon, *that we are after the maner of Ishak children of the promise, not of Hagar the bondwoman,*

3 His conclusiō thereupon, that we are all children after the manner of *Isaac*.

bondslaues to sinne or Sathan, *vers.* 28. though fleshly and bondchildren do persecute and gibe at spirituall children: which mockers, with their mother, are sure to bee expelled for their labour. verse 29. 30.

4 Application of all that he sayd before in exhortation to Gods church to constancy,

Fourthly, he will apply all that he had sayd before, and conclude the matter in controuersie betweene them in these words, *Then brethren we are not children of the seruant, but of the free woman. verse* 31. And hereupon he exhorts the *Galathians to stand fast in the libertie wherewith Christ hath made them free, and not to be intangled againe with the yoke of bondage*, as *Gala.* 5. 1 *&c.*

Gospell.
Ioh. 6. 1. to the 14.

S. *Iohn* chapter 6. 1. to the end of the 14 verse, declareth plainely vnto vs that our Lord and Sauiour, that great Prophet which should come into the world, takes care like a good shepheard of his flocke and sheepe, like a good housholder of his family, in feeding their soules, and in feeding their bodies. The people tarried with Christ in the desert vntill the euening: and the Disciples would haue had them dismissed, to prouide food for themselues in the villages adioyning. This Lord, that is owner of the earth, and the plenitude thereof, meanes to giue them content also that waies, to teach them still whom he had taught before, as to depend vpon his prouidence, so also to instruct them herein, *That man liueth not by bread onely, &c.* therefore not by the great quantitie of cramming his maw and belly with meate, but by euery word, &c. with Gods blessing vpon that bread and food which he sendeth, making the qualitie, through his blessing and miraculous power to exceed the quantitie, not taking the course of earthly feast-makers, in his kind of entertainement. This Scripture offereth vnto our view

Summe
Christ the good housholder prouides for his familie.
Christ answers the peoples patience in hearing, with his most louing care in prouiding for them.

Gods blessing makes the quality of food to exceed the quantitie.

Parts.
1 Occasion offered and taken by Christ.

First, the occasions giuen and taken by our Lord God, the most prouident housholder in the doing of this miracle, to wit, first, his departure from the Iewes, who continued their malicious persecution against him: and taking his course ouer the sea of *Galile of Tiberias*. Secondly, the concomi-

comitance and inſequence of the multitude to heare him teach, and to ſee his miracles. verſe 1.2.3.

Secondly, this Scripture denotes the time, to argue the truth of the miracle, being neere the Iewes Paſſeouer. verſe 4. — 2 Circumſtance of the time,

Thirdly, S. *Iohn* publiſheth the conference which our Lord had with *Phillip* and *Andrew*, about this buſineſſe. verſe 5.6.7.8.9. — 3 Conference about this feeding of the people,

Fourthly, Saint *Iohn* ſets downe the manner how Chriſt prepared the people and himſelfe vnto the performing and ſight of this miracle. verſe 10. and a part of the 11. — 4 Chriſts preparing the people and himſelfe,

Fifthly, the miracle it ſelfe, as firſt, in the fiue thouſand mens eating ſo much as they would of *the bread and the fiſhe. verſe* 11. ſecondly, in the Diſciples taking away the fragments remaining, which was more miraculous. verſe 12.13. — 5 Miracle,

Sixtly, the Euangeliſt ſheweth the effect that this miracle wrought in the beholders. *They ſayd, this is of a truth the Prophet, &c.* a ſound profeſſion and confeſſion of their faith, an acknowledging of the mightie power of God, and a praiſing of him for the ſame. — 6 Effect that this miracle wrought in the people.

The fifth Sonday in Lent.

THe Lord, which had ſo graciouſly deliuered *Iacob* and his poſterity from the famine in *Canaan*, brought them into Egypt, and gat them fauour in the ſight of King *Pharaoh* and his ſubiects, doth now ſtirre vp another king which knew not *Ioſeph*, to exerciſe his ſeruants the Iſraelites vnder the croſſe. And as they being the members of the Church endured and continued herein by the ſpace of many yeares, being the ſheepe of Chriſt: ſo now is the head of the Church, the great and good ſhepheard of the ſheepe, about to be ſmitten. — Coherence of theſe 4 ſcriptures with the former.

Summe.

The ſheepe were before ſcattered: now is the ſhepheard about to be troubled.

The great Paſſeouer therefore drawing neerer and

Generall sum of the foure Scriptures, Distresses of the members, persecution of the head.

neerer, wherein Christ our Passeouer was offered for vs: his holy seruants haue thought vpon foure such portions of Scripture as do shew,

First, the troubles and distresses wherein God exercised the members of his Church for the triall of their faith and patience, and for the chastening of them for their sinne.

Secondly, the persecution by thought, word, and deede, wherwith the Iews persecuted the Lord of life, who though he reproued his enemies of grosse and vpardonable sin: yet not one of them was able to taxe or rebuke him of sinne.

Mor. Prayer.
1 Lect. *Exod.* 3.

Parts.

1 Gods calling of *Moses*.

2 Humility of *Moses* in acknowledging his insufficiency.

3 God fitteth and enableth *Moses*.

4 *Moses* desire to know the authority of his calling.

5 Gods answer to *Moses* by the effects of his ministery.

In the third chapter of *Exodus* the first of the foure Scriptures for this day, the text doth set forth,

First, the maner of Gods calling of *Moses* to bee a meanes of the Israelites deliuerance out of the Egyptiacall oppressions, *ver.* 1. to the end of the 10.

Secondly, the singular humility of *Moses* in acknowledging his vnworthinesse and insufficiencie either to go to *Pharaoh*, or to bring the Israelites out of Ægypt, *verse* eleuen, much like the speech of Saint *Paule*. τις ἐγὼ τοῦτο.

Thirdly, the text sets downe how God fitteth and furnisheth *Moses* to this weighty and troublesome function, *ver.* 12.

Fourthly, the desire of *Moses* to bee further instructed concerning the authoritye of this his Embassage. *verse* 13.

Fifthly, the text relates vnto vs Gods answer to *Moses*, both concerning his propounded question, *verse.* 14. 15. as also concerning that which *Moses* was further to doe, and in particular about this enioyned businesse, and the diuers effects, both in the Israelites and in the Egyptians of the true and faithfull discharge of *Moses* his conscience towards them, *verse* 16. to the 22. the end of the chapter.

In

In the fifth of *Exodus*, being the second of the selected Scriptures, the text sheweth,

Eue. Prayer. 1 Lect. *Exod.* 5.

First, how *Moses* and *Aaron* do accomplish and performe their duty of doing their message to *Pharaoh ver.* 1.

Parts
1 *Moses* and *Aaron* execute their charge.

Secondly, how *Pharaoh* tooke their doiug of this message. First, with what minde and words he answered the Lord, to wit, with the words and spirit of Atheisme, of irreligion, as *ver.* 2. Secondly, what exceptions he tooke against the answer which *Moses* and *Aaron* made to his speech *ver.* 3.4.5. Thirdly, how he tyrannized the more ouer the Church of God in oppressing them with vnconscionable, and vnreasonable taske-worke, to which end he sent out his tyrannous precept, which was executed by *Pharaohs* taskmasters, from the 6. verse to the end of the 11.

2 *Tharaohs* acceptance hereof in his
1 Minde.
2 Exceptions.
3 Tyranny.

In the third part of this chapter the text sheweth: First, how the officers of the Israelites made their lamentable petition vnto this tyrant, concerning the iniuries of the making of bricke without straw, the beating of the officers, & blame of the people, *vers.* 15.16. Secondly, the answer that this Atheist made (as before) not changing his minde nor wordes any more then the Leopard doth her spots, or the Moore his skinne. Ruling and ouer-ruling Gods people by his will alone, (as tyrants doe) against reason and religion. *Vers.* 17. 18.

3 Israelites petition to the tyrant to be eased of their oppression.

In the fourth part of the text he tels vs how the officers of the Israelites laid an imputation of this tyranny of *Pharaoh*, vpon *Moses* and *Aaron*. as *vers.* 20.21.

4 Officers of the Israelites impute *Pharaohs* tyranny to *Moses* & *Aaron*.

In the fifth part how *Moses* went to the Lord (his refuge in due time of trouble) expostulating with him about this businesse, and casting his cares into the Lords bosome, who cared for them all, and in his due time deliuered them, as *ver.* 22.23. and in the 14. chapter, *ver.* 13. 30. and 31. doth most comfortably appeare.

5 *Moses* repaires to God in these distresses.

Epistle.

In the 9 chap. of the Epistle to the *Heb. ver.* 11. to the end of the 16. the holy Ghost doth assuure vs of the obtaining of an eternall

Heb. 9. 11 to the 16.

Summe.

eternall redemption by Christ our high Priest, whereas the deliuerance of the Israelites was but externall temporarie & typicall: no more then their sacrifices were, which did sanctifie as touching the purification of the flesh *ve.*13.

Deliuerance by Christ eternall, by *Moyes* externall and typicall.

Parts.

1 Tis positiuely and peremptorily set downe.

First, therefore the Author of this Epistle, deliuereth this point positiuely, and peremptorily, *that the sacrifice of Christ is eternall, and more perfect, not like that sacrifice of the bloud of bulles and goates.* ver. 11. 12.

2 Confirmation *a minore ad maius.*

Secondly, this point is confirmed by an argument, *a minore ad maius.* If the lesser did so much, how much more then shall the greater do. *For if the bloud of bulles and goates, and the ashes of an heiffer, &c.* ve. 13. *how much more shall the bloud of Christ, which through the eternall Spirit, offered himselfe without spot vnto God, purge your consciences from dead workes, to serue the liuing God* ve. 14.

3 Confirmatiõ *a causa finali.* He did it, that he might becõe the Mediator of the new Testament.

In the third part of this portion of Scripture the holy Ghost proueth the proposition by an argument drawne, *a causa finali.* The end why this our high Priest vndertook and performed al this good for vs, was, that he might become the *Mediator of the new Testament, that through death which was for the redemption of the transgressors, they which were called might receiue the promise of eternall inheritance,* ver. 15. *For where a Testament is, there is the death of the Testator.* ver. 16.

Gospell.

Ioh. 8 46. *ad* 59.

In the 8. chapter of S. *Iohns* Gospell *ver.* 46. to the end of th 59. which is the end of the chapter, the text directeth vs to the sight and consideration of these principall points.

Parts.

1 The innocency of our high Priest, His enimies answered with rayling.

2 Iewes hardnesse of heart ingendred poyson of their tongues.

First, that he which was and is our high Priest, was innocent, because none of them (being all challenged) could rebuke him of sinne, as *ver.* 46. 47. whereto his enimies answered with rayling and reuiling him, *Say we not well, that thou art a Samaritane, &c.* ver. 48. vnto which blasphemous slander our Sauiour answereth. *ver.* 49. 50. 51.

Secondly, S. *Iohn* will shew vs the obduracie and obstinacy of the Iewes hearts, from whence proceeded the venome and poyson of their tongues. *Now know we that thou*

thou hast a diuell: maliciously, and contrary to their knowledge, indeauouring to maintaine this their blasphemy, *Abraham* (say they) *is dead, and the Prophets*, ve. 52, 53. Whereunto our Lord makes answere.

Our Lords answere to them is three-fold.

1 *If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whom ye say that he is your God.* ver. 54.

1 His honour is not frō him. selfe.

2 *Yet ye haue not knowen him, but I know him.* ver. 55.

2 The Iewes knew not the Father.

3 Abraham *knew him and me, your father* Abraham *reioyced to see my day, and he saw it, and was glad.* ver. 56.

3 *abrahā* knew him & reioyced

Thirdly, the holy Ghost testifieth against these wicked Iewes, misconstruing Christs words, and wilfully persisting in their scandalous obtrectation and obloquie. *Thou art not yet 50. yeares old, and hast thou seene* Abraham. *ver.* 57. Hereunto our Sauiour answereth. *Verely, verely, I say vnto you, before* Abraham *was I am.* ver. 59.

3 A contestation against these Iewes persisting in their obtrectations.

Fourthly, S. *Iohn* acquaints vs heere, with that *vltimum refugium* of all persecutors, euen their last argument which they are wont to vse, against the truth and true speakers, *Argumentum à fustibus*, or *à lapidibus ductum*, their open and manifest persecuting by fire and sword, staues, and stones, *Then they tooke vp stones to cast at him.* Christs answere and auoiding of that argument is,

4 The enemies argument *a fustibus* or *lapidibus.*

1 By *hiding himselfe.*

2 By *going out of the Temple*, ver. 59. to the end of the chapter.

The sixth Sonday in Lent.

Pharaohs cruell and hard dealing with the Israelites, was not worse then his hardnesse of heart, nor his obstinacy proportionable for his person, to the Iewes persecuting of Christ, if all circumstances be considered out of the former Scriptures, and out of some of these foure following which are appointed for this day.

Iewes persecuting of Christ worse then *Pharaohs.*

But

More outward signes of conuersion in *Pharaoh* & his followers, then in the Iewes.

But if we looke narrowly & more particularly into them, we shall in the former two perceiue, that in *Pharaoh* & some of his followers there are more outward signes of his alteration, and beeter hopes of conuersion, then in the Iewes in Christs time, which were the outward face of the Church either in any inward or outward token of repentance, as in the fourth Scripture being the Gospell for the day, may appeare.

Summe of the Epistle.

Notwithstanding all this persecution by *Pharaoh*, and killing of the Lord of life by the obstinate Iewes, the Epistle chosen for this day, shewes vs, that it was Gods purpose that things should so fall out that Christ should bee thus humbled to the end that wee might learne humilitie of him: *That the same minde may bee in vs, &c.* as the Apostle exhorteth.

Mor. prayer.

1 Lesl. *Exod.* 9.

Parts.

The first Scripture for this day, *Exodus* 9. lets vs see,

1 God proceeds in plaguing of *Pharaoh*, as hee went on in persecuting.

First, how, as *Pharaoh* left not off persecuting the people of God, so the Lord proceeded in plaguing him the fifth time with the murraine and pestilence among his beastes. which God would not suffer to come vpon any of the Israelites beastes, though *Pharaohs* heart was yet obstinate and would not let the people go to serue God, *ver.* 1. to the end of the 7.

2 The sixth plague of blistering scabbes as the former was the murraine of beasts.

Secondly, that notwithstanding *Pharaohs* continued malice, God would further plague him by sending blistering scabbes vpon man and beast, (which is the sixth stroake of Gods heauy hand) in such maner as the sorcerers of *Pharaoh* could not stand before *Moses*, by reason of their contagion, *ver.* 8. to the end of the 12.

3 The seuenth plague of hayle thunder, lightning.

Thirdly, the text declareth how God inflicteth a seuenth token of his grieuous wrath and displeasure conceiued against *Pharaoh*, to wit, of haile, thunder, lightning and fire vpon the ground, such as was neuer in *Ægypt* since it was *Ægypt*. Against the execution whereof God by *Moses* aduiseth *Pharaoh* to get vp his cattell out of the field into the houses:

houſes, vnto which counſell ſome hearkned, and ſome of *Pharoahs* ſeruants diſobeyed.

The effect that this plague tooke in *Pharoah* was a confeſſion of his ſinne, after his faſhion ioyned with an intreaty made to *Moſes* and *Aaron*, to pray to the Lord for him, as alſo a promiſe to diſmiſſe the Iſraelites: vnto which requeſt though *Moſes* condiſcended and God was heard of him, yet the hypocrite and falſe hearted *Pharaoh* was not ſo good as his word. *ve.* 13. to the end of the 35. the end of the chapter.

Effect hereof.
1 *Pharaohs* confeſſing of his ſinne.
2 His promiſe to diſmiſſe the Iſraelites.

The ſecond Scripture choſen for this day out of the old Teſtamēt, is *Exo.* 10. making mention of two other plagues, wherewith almighty God vexed this malicious deepe diſſembling hypocrite.

Eue Prayer.
1 Leſſ. *Exod.* 10.

Summe
A relatiō of the eight & ninth plague of Graſhoppers and palpable darkeneſſe.

The one is the ſending of the *Locuſts* or graſhoppers vpon all the land of *Ægypt* (being the 8. plague) whereof relation is made with the effect thereof in *Pharaoh*, *ver.* 1. to the end of the 20.

The other is the palpable darkneſſe and obſcurity which was vpon the whole face of the land of *Egypt*, the ninth ſcourge wherewith God whipped this ſlow oxe *Pharaoh*, who was ſo vnwilling in deed, though not in word to performe Gods commandement before. But now after this plague he is content (after his wonted faſhion) to let them with a reſeruation of their cattell in *Ægypt* wherewith they ſhould haue done ſacrifice, whereof the text makes mention from the 21. to the end of the 29. the end of the chapter.

The 8 plague.
The 9. plague and ſcourge, *Pharaoh* reſolues vpon a diſmiſſion of the Iſraelites, but yet with a *prouiſo*.

Epiſtle
Phil. 2. 5. *ad* 11.

Summe
An exhortation to humiliation that we may attaine to exaltation.

The Apoſtle S. *Paul Philipians* 2. 5. to the end of the 11. *ver.* doth exhort vnto humility and humiliation by the example of our Sauiour Chriſt Ieſus, that we might attaine to the end of true humiliation, which is exaltation, and by a patient bearing of the croſſe vnto the end, to come to the crowne of glory, the end of our faith, the ſaluation of our ſoules.

Parts.
1 Exhortation to bee minded like Christ.
2 A description of this minde of Christ in his humiliation.
1 Equality with God.
2 Exinanition.
3 Forme of a seruant.
4 Like to a man
5 In shape as a man.
6 Voluntary humiliation.
7 Obedience to death.
8 Obedience to the cursed death
3 Effect of this humiliation his exaltation.
4 A general description of this name & power of Christ.
1 In the true subiection of all other creatures
2 In the true humiliation of mankind in the confession of this power and saluation of Iesus Christ.

Gospell.
Math.26.& 27. ad 56.

Summe.

soules. In this portion of scripture conteined in these 7. *verses*, wee haue,

First, an exhortation in these words: *Let the same minde be in you that was euen in Christ Iesus, verse, 5.*

Secondly, that this exhortation of being Christianly minded, might take the deeper impression, the Apostle doth many waies describe this minde of Christ: shewing by many arguments and reasons how Christ was humbly minded, and how he was humbled in deed; as

First, *who being in the forme of God, thought it no robbery, &c. verse 6.*

Secondly, he *made himselfe of no reputation,*

Thirdly, tooke on him *the forme of a seruant,*

Fourthly, was *made like vnto man,*

Fifthly, *was made in shape like a man, verse 7.*

Sixthly, *he humbled himselfe,*

Seuenthly, *and became obedient to the death.*

Eightly, *euen the death of the crosse, verse 8.*

Thirdly, the Apostle sets forth the effect and issue of this humiliation, to wit, exaltation: *Wherefore God hath also highly exalted him, and giuen him a name. &c. vers. 9.*

Fourthly, hee describes this name and power of Christ at large, prouing it to be *aboue euery name*, further spreading it self then any thing created, for

1 *At this name Iesus, euery knee should bow, cœlestium, terrestrium, infernarum, verse 10.*

2 *That euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father, ver. 11.* This is true subiection and humiliation of all creatures, when they all stoup to him, & acknowledge his powerfull name. This is true humiliation of al mankind, that is, of people & nations through the world, when they confesse that *Iesus Christ is the Lord, vnto the glory of God the father.*

The Gospell for this day conteined in the 26. & 27. of the Gospel after S. *Matthew* vnto the end of the 56. *ver.* relateth that

that most grieuous and lamentable humiliation of our deere Lord and Sauiour.

The lamentable humiliation of our deere Sauiour two waies.

First, in his enduring and suffering of all things at the Iewes hands, which is his passion before his death.

1 In his passion

Secondly, in the exigent and end of his passion, which is his death.

2 In his death, the end of all passion.

In the 26. chapter, *S. Matthew* propoundeth, and largely dilateth vpon the one.

In the 27. chapter he leaues out no circumstances concurring to denominate the other.

Our Lords owne analyse of this text.

Thus, and no otherwise, doth our Lord Iesus himselfe analyse all this great businesse euen in a few words, saying vnto his Disciples: *And the sonne of man.*

Parts of this Gospell.

1 *Shall be deliuered,*
2 *To be crucified.*

1 Christs prophesie and intimation of his passion & death to his Disciples.

First therefore S. *Matthew* sets downe Christs intimation hereof vnto his Disciples, saying: *Yee know that within two daies is the Passeouer, and the sonne of man, &c. verse* 1:2.

2 Part conteins the first Session & Parliament of Priests, Lawyers, & Rulers, in *Caiaphas* his hall.

Secondly, S. *Matthew* makes mention of the first assembly and parliament of Priests, Lawyers, and Rulers in the high Priest *Cayphas* his hall, *verse* 3.4.5.

3 *Mary Magdaliens* anointing him to his buriall.

Thirdly, because his death, and consequently his buriall is neere, our Euangelist tels vs of *Mary Magdalens* annointing him with the pretious ointment: for he was worthy of it being a King and a Priest, *verse* 6. to the end of the 13.

4 *Iudas* his bargaine & sale of his maisters bloud to the high Priest.

Fourthly, how *Iudas* indents with the high Priests for money to betray his maister Christ, *verse* 14.15.16.

5 Christs celebration of the Passeouer.

Fifthly, how our Lord Iesus celebrateth the Passeouer, & foretold the intended & plotted treason of the traytor *Iudas, verse* 17. to the end of the 25.

6 Christs institution of the Supper.

Sixthly, that our Lord did institute the holy supper, & celebrate the same with his Disciples, *ver.* 26. to the 30.

7 Christs prophesie of the disciples frailty

Seuenthly, S. *Matthew* declares Christs prophesie & foretelling the Disciples weakenesse, in being offended at his sufferings, but chiefly at *Peters* denyall, *ver.* 31.35.

8 Christs going aside to pray.

In the eighth place S. *Matthew* mentioneth Christs going apart

Christs preparation to his death.

apart to *Gethsemane*, to pray that the bitter cup might passe from him: his Disciples being heauy all that time, the traitor and his consorts coming in with swords and staues to take Iesus. At which time *Peter* takes vpon him to reuenge, though afterward he and all the rest tooke them to their heeles, *ver.* 36. to the 56.

9 Iesus is led to the sessions house, where
1 They suborne false witnesses against him,
2 Argue him of blasphemy.
3 Conclude and determine his death,
4 They spat in his face.
5 He is buffeted
6 Smitten with rods.
7 Mocked.
10 The history of Peters three-fold deniall,

Ninthly, the Euangelist tels vs how our innocent Lord Iesus is led to the sessions house, where

First, notwithstanding their subornation of false witnesses, and *Cayaphas* his adiuring of him to tell him whether he were Christ the Sonne of God, whereto he answered affirmatiuely, yet

Secondly, they reproue and argue him of blasphemy,

Thirdly, they conclude, that *he is worthy to die*,

Fourthly, *they spat in his face.*

Fiftly, *they buffeted him*,

Sixtly, *they smote him with their rods*,

Seuenthly, they mocked him, and in mockery of his prophecy they require him to prophecy, who strucke him. *ver.* 57. to the end of the 68.

In the tenth place S. *Matthew* sets downe the story of *Peters* three-fold deniall of his Maister, and his hearty repentance for the same *ver.* 68. to the end of the 73. which is the last *ver.* of the 26. chapter.

Math. 27. *chap.*
11 Part of the gospel cõtaines another session of high Priests in *Pilats* hall.

In the eleuenth place Saint *Matthew* relates the time and place of an other session of chiefe Priests and rulers to consult against this sweet and harmlesse Lambe our Sauiour, and consequently to take his life from him. That so he being led bound vnto *Pilate* the gouernour, he might be examined, iudged, and condemned to die. *ver.* 1. 2. of the seuen and twentieth chapter.

Iudas despaires after his Maister was condemned.

When *Iudas* heard that his Maister was condemned he repents after a fashion, but despaires of Gods mercy, as all reprobates and most of the ranke of wicked traitors do, *ver.* 3. to the end of the tenth.

In the twelfth part of this holy Gospell, Christs examination

nation is recorded, with *Pilates* putting it to the peoples choise, the deliuerãce of Iesus or *Barrabas* (for that was their wicked immutable custome, though thereby they brought innocent bloud vpon themselues and their children, *ver.* 11. to the end of the 26.

12 Pilates examination of Christ.
Pilates obseruation of the Iewes wicked custome.

In the thirteenth part of this Gospell we may see how they still continued their malice against Christ, for

13 Their continuance in their contriued malice argued by 14 seuerall actions.

1 The gouernour *Piltates* men doe leade him into the common hall.

2 *They gather the whole band about him.*

3 *They strippe him.*

4 *They put the skarlet robe vpon him.*

5 *They crowne him with a crõwne of thornes* (a vegetall coming of the earths curse.)

6 *They put a reede in his right hand.*

7 *They bow their knees in mockery*, saying: *God saue thee, King of the Iewes,*

8 *They spatted vpon him.*

9 *They tooke a reede and smote him with it.*

10 *They tooke the robe from him.*

11 *And put his owne rayment vpon him.*

12 *And led him away to crucifie him.* ver. 27. to the end of the 31.

13 *Compelled* Simon *to beare his crosse.*

14 *They gaue him vinegar to drinke mingled with gall.* ver. 32. 33. 34.

In the fourteenth part of this Gospel, S. *Matthew* shewes how they accomplished their plotted designement in crucifying him, which when they had done.

14 The accomplishing of their plotted designements, proceeding in their persecuting of him 6 manner of waies.

Firſt, they persecuted euen his clothes.

Secondly, *they watch him,*

Thirdly, *they set vp his title.*

Fourthly, they crucifie two theeues with the Author of truth.

Fiftly, *the passengers that passed by reuile him,*

Sixtly, first, the high Priests: secondly, Scribes: third-

ly, Elders, and fourthly, Pharises mocke him, fiftly, so doe the theeeues, *ve.* 35. to the end of the 44.

15 What fell out the three houres that Christ was vpon the crosse.

In the fifteenth part the Euangelist relateth.

1 The lights fell a mourning

First, what fell out for three houres together, while Iesus was vpon the crosse, to wit, the lights for the day and night fell to mourning, that their Lord and maker should thus be handled of his people. *From the sixt howre to the ninth darkenesse is ouer all the land* Θειοδρατος *et natura patiebantur.* verse 45.

2 The Sauiour fals to crying.

Secondly, he relates what befel at the ninth houre. Sinners would not sorrow, the Sauiour of sinners, Iesus the Sauiour of all mourning sinners, mourneth for sinners, crying bitterly, *crying with a loud voyce, Ely, Ely, Lammah sabachthani.* ver. 46.

Hebrewes vnderstand not Christs *Hebrew.*

This cry the Hebrewes would not vnderstand, and yet it was Hebrew, as appeareth, *ve.* 47 48 49. Our Lord cryeth againe, they might haue vnderstood him the second time (but who is so blind as he that wil not see): & so yeelded vp his spirit, *yeelded vp the Ghost* ve. 50.

3 The relation of those things that befell after Christs death in 5 occurrents.

Thirdly, the Euangelist relates what befell after Christs death.

First, *the vaile of the Temple is rent in twaine,*
Secondly, *the earth did quake,*
Thirdly, *the stones were clouen,*
Fourthly, *the graues did open themselues,*
Fiftly, *many bodies of Saints,*
1 *Arose,*
2 *Came out of the graue after his resurrection,*
3 *And went into* Hierusalem,
4 *And appeared vnto many,* ver. 51. 52. 53.

16 The truth of all is set downe, 1. by the effects in the Centurion and watchmen, 2. by testimony of the witnesses,

In the sixteenth and last part of this Gospell for the day *Saint Matthew* sets downe the truth heteof by the effects. For

First, the hard hearted Captaine the Centurion and the watchmen his souldiers, *seeing the earthquake, and what was done,*

1 *Feared*

Subsequents & effects of Christs death,

1 *Feared greatly,*

2 Confesse Christ, saying: *Truely this was the Sonne of God.* ver. 54.

Secondly, many witnesses are cited to prooue this, though they were a farre off, some whereof are ἀνώνυμοι without name expressed *ver.* 55. and some ὀνομαστί. They haue their names recorded, that God may be glorified in their constancy, though they were of the weaker sexe, to wit, *Mary Magdalene, Mary the mother of Iames and Ioses, and the mother of Zebedeus children.* ver. 56.

Now who can better and more truely say, then this our deere Sauiour vpon the crosse in the midst of all these crosses and intollerable torments. *O vos omnes, omnes qui transitis, attendite & videte, si est dolor sicut dolor meus.*

Easter day.

THe resurrection of our Lord Iesus Christ, being one of the maine pillars whereupon the godly haue built, and must build their saluation: The Christian Churches haue also agreed vpon twelue seuerall texts of holy Scripture to be read and taught among them.

The cause of the Churches choise of these 12. Scriptures for this feast of Easter,

By which meanes the day and time is not only celebrated as a most solemne feast, but the principall and fundamentall points of religion therein handled in commemoration of that holy action, do confirme the faith of the Church of God, that as their head and Sauiour is risen, the first fruites of them that slept, so they shall rise againe to life eternall.

Generall sume of all these 12 Scriptures,

And as he died for their sinnes, so they must die vnto sin before they can rise vnto righteousnesse.

Connexion & harmony of these doctrines with the doctrines of the 9 former Sondaies.

The doctrines for the nine precedent Sondaies are for the Churches humiliation and casting downe in sorrow and penitency, to bewaile their sinnes, the causes and origi-

nall of their Sauiours sorrow, passion, and bitter death.

The doctrines for the sixe Sondaies following are for the Churches exaltation, lifting vp, exultation, reioycing and comfort.

Doctrines of reioycing in the sixe Sondaies following

Eight of these which are out of the old Testament, chosen for this holy feast of Easter, do in types and shadowes set forth and delineate the Churhes deliuerance from the destruction of the destroyer, and our Lords resurrection.

Summe of the eight former Scriptures for this day.

The foure in the new Testament proue the performance, truth, and substance hereof, applying all to the singular vse and instruction of Gods deare people euery where.

Summe of the 4 latter.

The Princely Prophet *Dauid* in the second Psalme, the 57. and the 111. Psalmes appointed for the morning seruice in the 113. 114. and 118. for the euening sacrifice, giues vs to vnderstand that God hath decreed this victory of Christ his Sonne ouer sinne, death, and destruction, in his resurrection, and therefore it must be so. For

Summe of the second Psalme.

First, in the second Psalme *Dauid* proueth.

Parts & particular doctrines.

1 That albeit the Gentiles fumed, and the people of the Iewes murmured, yet it was all but in vaine. *ve.* 1.

1 Vaine fuming of Gentils, and fretting of Iewes.

2 There is a reason rendred there, *God shall haue them all in derision.* ver. 5.

2 Gods derision of both.

3 *God hath set his King vpon Sion his holy mountaine.* ver. 6.

3 Christs kingdome.

4 That this King and Christ is his Sonne. *ve.* 7.

4 Christ is Gods naturall & eternall Son.

5 Homage and obedience in feare and reuerence must be yeelded vnto this Kingly Sonne. *Kisse the Sonne. &c.* ver. 12.

5 Christ must be obeyed.

The second Scripture, Psalme 57. whose title is, *To him that excelleth, Destroy not, a Psame of* Dauid *on Michtam, when he fled from* Saul *in the caue.*

Summe of the 57 Psalme.

Parts.

1 Assureth vs of this truth, that as *Dauid* prayed vnto God to be deliuered from *those that would swallow him vp, Selah:* so was he assured that God would send forth his mercy and truth. *ver.* 3.

1 The ground of his prayer.

2 Though *his soule was among Lyons, though he lay among the children*

children of men that are set on fire, *whose teeth are speares and arrowes, and their tongue a sharpe sword.* Yet he prayeth in prophecy, and prophecieth in prayer, that *God would exalt himselfe aboue the heauens, and his glory be vpon the earth.* ve. 5. to the 11, being the last *verse* of the *Psalme.*

In the third Scripture, which is the 111. *Psalme.*

1 *Dauid* giues thanks to God for all the good that he hath done to his Church. *ver.* 1.

2 In the rest of the *Psalme* he teacheth and describeth vnto the Church the magnitude and multitude of these his workes. *ve.* 2. to the end of the 9. where he makes mention of the Redemption, he sent to his people, &c.

3 The Prophet shewes the end why God hath done these great things for his people: to wit, *that men might feare the Lord,* which *feare is the beginning of wisedome,* that the keepers of his commandements *haue good vnderstanding,* that *the praise of this feare endures for euer,* and men are to do all things to his praise for euer and euer. *ver.* 10. the last of the *Psalme.*

In the fourth Scripture, *Psal.* 113. *Dauid*

First, exhorts the children *which do feare the Lord,* to *praise the Lord,* ver. 1.

Secondly, he performes praises himselfe. *ve.* 2. 3.

Thirdly, he sheweth fiue reasons hereof in the rest of the *Psalme,* to the end of the 9. *ver.* Reade the text.

In the fift Scripture. *Psal.* 114. King *Dauid*

First, sets vs downe an experience of Gods deliuerance of his people Israell out of *Ægypt.* ve. 1. 2.

Secondly, the meanes and manner how God did this

1 By the seas floting and yeelding,

2 By the mountaines moouing & skipping. *v.* 3. 4. 5. 6. 7.

Thirdly, the Prophet tels vs of Gods preseruation of his people in the desert after their deliuerance out of *Ægypt.*

1 By *turning the rocks into water pooles.*

2 By *turning the flints into a fountaine of water,* ve. 8. being the last of the chapter.

In the sixt Scripture the 118. (where the stone *Dauid* is a

A description of *Dauids* enimies,
2 The prayer it selfe.
Summe of the 111 *Psalme.*
Parts
1 Thāksgiuing to God for all the good that he hath done to his Church.
2 A description of the greatnesse and manifoldnesse of Gods fauour,
3 The end why God doth all this good to vs.
Summe of the 113 *Psalme,*
Parts.
1 Exhortation to praise God,
2 *Dauid* doth it himselfe,
3 Reasons fiue to vrge this exhortation.
Summe of the 114 *Psalme,*
1 Experience of Gods deliuerance of Israell,
2 Meanes and manner how they were deliuered,
3 Gods preseruation of Israell,
Summe of the 118 *Psalme,*

King *Dauid* a typical stone of Christ the substantiall stone,

type of the stone Christ, reiected of *Saul* and the people, as Christ was of the rulers, high Priests and people of the Iewes, yet by the Lords doing, he ariueth out of the seas of his troubles into the great hauen of the kingdome of Israel as our Lord Christ did (maugre the malice of his enemies) by his owne power alone arise out of the graue and hell of his torments, at his appointed time, and after that ascend vnto glory.

Parts.

1 Exhortation to Israelites Leuites and other that feare the Lord to praise him,

2 Assurance of Gods protection to himselfe and others,

First, therefore the Prophet in this 118. *Psalme*, exhorts the people to praise God, whether *Israelites*, *Leuites*, or any other, *ver.* 1. to the end of the 4.

Secondly, he perswades and assures himselfe and all the faithfull, by the former experience of Gods deliuerances and fauoures (which he in particular doth relate) that the Lord will proceed in the continuance of his fatherly care & protection ouer him and his Church. And though he hath exercised them by afflictions and chastened them sore, yet sith he is powerfull, he can, and sith he is most louing and iust in his promises, he will not suffer them to be daunted by their enemies or giuen ouer vnto shame or confusion. *ver.* 5. to the end of the 14.

3 Reasons alleaged why the righteous must haue songs of ioy in their dwellings,

Thirdly, he doth for this cause teach the righteous, that there is great reason, and causes manifold, why there should be in their Tabernacles the voices and songs of ioy and deliuerance, singing thus and to this effect, *The right hand of the Lord hath done valiantly.* ver. 15. 16.

4 *Dauid* vowes to do this himselfe, & performes it.

Fourthly, he promiseth to do this himselfe, & performes it, *ver.* 17. to the end of the 21.

5 He rendreth three occasions thereof,

Fiftly, he sheweth 3 reasons thereof. *ver.* 22. 23. 24.

6 King, Priests and people fall to prayer and thanksgiuing,

Sixtly, *Dauid* himselfe falleth to prayer, the Priests and people performe the same, & so concludeth with *Haleluiah*, as they did begin, *Praise ye the Lord because he is good, for his mercy endureth for euer.* ver. 25. to the end of the 29. the end of the Psalme.

Mor. prayer.

1 Leff. *Exod.* 12.

Summe.

In the seuenth Scripture *Exodus* 12. handling the insti-

tution

tution of the first and old Passeouer, we haue a type of the second and new Passeouer Christ Iesus which is offered for vs. The text affoordeth these chiefe and generall points. *Parts.*

First, Gods precept to *Moses* and *Aaron* to teach the people euery rite and ceremony.

1 Concerning the killing of the Passeouer. *ver.* 1. to the end of the 10.

2 Concerning the manner of the eating thereof, from the 11. *ver.* to the end of the 16.

3 Concerning the feast of vnleauened bread; which also they were to obserue with it. *ver.* 17. to the end of the 20.

1 *Moses* is commãded to teach euery rite and ceremony,

The second generall point whereto the text directeth is *Moses* his relation of these things (as God appointed him) vnto the children of Israel. *ver.* 21. to the 27.

2 *Moses* obeyed this iniunction,

The third is the peoples execution and performance of these iniunctions. *ver.* 28.

3 The people execute all that which they were commanded,

The fourth is a mention of the tenth and last plague (the slaying of the first borne of Ægypt) which went neerer vnto *Pharaohs* heart then all the rest, as appeareth by the seuerall effects. *ver.* 29. to the 36.

4 Relation of the 10 plague, the slaying of the first borne,

The fift is a *Geographicall itinerarium* or description of the Israelites iourney, with a chronicle and record of the times.

1 Of their dwelling in Ægypt.

2 Of their departure thence. *ver.* 37. to the 41.

5 A Geographicall description of the Israelites iourney and a chronicle,

Sixtly, the vse of all this is propounded: to wit, the celebration and obseruation thereof, that *it is a night to be kept holy to the Lord, because he brought them out off the land of Ægypt, and all Israel must obserue it.* ver. 42.

6 Vse of all is propounded,

The seuenth is the law of this Passeouer prescribed vnto *Moses* and *Aaron.* ver. 43. to the 51. the end of the chapter.

7 Law of the Passeouer,

Eue. Prayer.

The eight Scripture *Exodus* 14. delareth, that though Gods poore people were deliuered out of the land of *Ægypt*, yet were they not quite deliuered from the King of *Ægypts* persecution and pursuite, by himselfe

1 Lect. *Exod.* 14.

Summe

Israel not quite deliuered from *Pharaoh*, though they were out of his land.

God was their deliuerer, though *Pharaohs* rancor increased.

and his armies. And that albeit *Pharaohs* rancor and malice continued and increased against them; yet the text tels vs, that *coming the Lord did come*, did not long tarry and in the end deliuered them. If we do survey the chapter more carefully, we shall behold these things,

1 A commandement to pitch their campe towards the sea,

First, how God commandeth his people to remoue their campe towards the sea, because his purpose is, there to preserue his people and to destroy the *Ægyptians*. ver. 1. to the end of the 4.

2 *Pharaohs* preparation to persue them,

Secondly, *Pharaoh* taketh knowledge hereof, who encouraged and prepared himselfe to pursue them vnto destruction. *verse* 5. to the end of the 9.

3 The effects of this pursuite in the Israelites,

Thirdly, the effect that this pursuite wrought in the Israelites is recorded, to wit,

1 A feare of their experienced old enemies.

2 An earnest supplication and prayer to God.

3 An expostulation with, or a murmuring against *Moses*, who encourageth them, saying: *Feare not, stand still, and behold the saluation, &c.* ver. 10. to the end of the 14.

4 God encourageth them to march on, and why,

Fourthly, God himselfe encourageth his people to march forward, telling *Moses*: first, that his people shall go through the sea on dry land, which fell out so, as *ver.* 11. to the end of the 25. secondly, that the same sea should destroy the *Ægyptians*, which also came to passe, *ver.* twenty sixe, to the end of the thirty sixe.

5 Vse that Gods people made of all this.

Fiftly, the holy Ghost tels vs how Gods people made vse of all this which was done,

1 In obseruing the power of God.

2 In fearing the Lord.

3 In beleeuing the Lord and his seruant *Moses*, *verse* 31: which is the last of the chapter.

Mor. Prayer.
2 Lect. Rom. 6.
Summe.

The ninth Scripture which is the first of the 4. taken out of the new Testament, written *Rom.* 6. directeth the Church of God vnto the right & worthy receiuing of the fauours & graces of God, not in continuing in sin that grace may abound,

boūd,& being dead vnto sin,to liue no more in it: but rather to rise vnto newnesse of life, and that by the example of the Lord of life, our Lord Iesus Christ,his resurrection,

Parts

S. *Paul* first, proponnds this doctrine in a patheticall question,*verse* 1.

1 The Proposition in a patheticall question.

Secondly,he proues it by three reasons,*ve.*2.3.4.making a Correlary hereupon,*verse* 5.6.7.

2 Proofe by 3. reasons with a correlary vpon them,

Wherefore he makes an *Hypothesis* vpon a former *Thesis*: *If wee bee dead with Christ, wee beleeue that wee shall also liue with him*, The assumption and the conclusion are vnderstood,*verse* 8. This argument he proueth by the truth and certainty of Christs resurrection, *verse* 9.10. concluding the *Thesis*, and the *Hypothesis* in these words: *Likewise thinke yee also that yee are dead to sinne,but aliue to God in Iesus Christ*, *vers.*11.

In the third part of the chapter he exhorts the Church vpon the former doctrines, 1. *Let not sinne therefore reigne in your mortall bodies,&c.*2. *Neither giue ye your members as weapons,&c.verse* 13. Hereunto hee annexeth a concluding reason, *ab effecto contrario*: *For sinne shall not haue dominion ouer you, for yee are not vnder the law,but vnder grace,vers.*14.

3. Exhortation vpon the former doctrine,

In the fourth part he propounds another doctrine in a patheticall manner,as he did at the first: *What then? shall we sin, because we are not vnder the law,but vnder grace?ve.*15. Which proposition he diuersly proueth and applieth, as *ver.*16. to the end of the 23.the end of the chapter.

4 The second proposition of another doctrine in a pathetical maner,

The tenth Scripture, *Acts* 2. *chap.* conteines Saint *Peters* Sermon, concerning Christs resurrection,with the seuerall and contrary effects (in contrary minded people) of *Peters* Apologie,and his Sermon. In the text obserue

Eue. Prayer.
2 Less. *Act.*2.
Summe Parts.

First,the occasion of the defence and Apologie,to wit,the coming down of the holy Ghost vpon the Apostles,as they were in vnity and vniformity all together at Ierusalem,causing them to speake with other tongues, *as the spirit gaue them vtterance*. At which 1. the multitude marueiled.

1 The occasion of the Apology

2. Some

2. Some doubted. 3. Others mocked and slandered, saying: *They are full of new wine, vers.* 1. to the end of the 13.

2 S. *Peters* answer to the accusation,

Secondly, we may marke Saint *Peters* answer and Apologie.

1 Answering to the reprochfull slaunder by denying the fame, and by purging all the Apostles from the crime of drunkennesse, *vers.* 14. 15.

2 Shewing that the effects of Gods spirit in this plentiful manner were propheſied and foretold long ago, *vers.* 16. to the end of the 21.

3 S. Peters Sermon concerning the Iewes killing of Christ and of his resurrection.

In the third part of the chapter, wee may heare the sermon of *Peter* concerning the Israelites, taking, killing, & crucifying the Lord of life, who notwithstanding is risen from the dead, and ascended vp into glorie, *vers.* 22. to the end of the 36.

In the fourth part, *S. Luke* makes relation of the effects that *S. Peters* sermon tooke in the hearers, who

4 Effects of this Sermon were manifold.

First (being pricked & wounded in heart for their wounding & stabbing of Christ) desired to know what they were to do for the preuenting of Gods iudgement? Whom *Peter* resolued, *vers.* 37. to the end of the 40.

2 They *that gladly receiued the word, were baptized,*

3 The church increased by the nũber of 3000. *soules. v.* 41.

4 *They continued in the Apostles doctrine* and holy exercises *vers.* 42.

5 *Feare came vpon euery soule,*

6 *The word was confirmed by wonders, vers.* 43.

7 *The faithfull were all together,*

8 *They had a communitie, vers.* 44.

9 *They sold their possessions* for distribution to the needy members of the Church, *vers.* 45.

10 *They vsed publicke exercises in the temple, &c.*

11 *Society at home ioyfully, & with singlenesse of heart, v.* 46.

12 *They praised God,*

13 *They had the peoples good fauour.*

14 There was a daily increase of the members of the primitiue

mitiue Church, besides those soules that were conuerted before, *v.* 41. to the end of the 47. the end of the chapter.

Epistle
Coloss. 3. ad 7.
Summe
Parts:

In the third Scripture of the new Testament, being the 11. in number. *Coloss.* 3. 1. to the end of the 7. verse, *S. Paul* makes a most holy vse of this doctrine: for

First he teacheth (and to that end exhorteth) that it must of necessity follow,

1 Generall exhortatiue doctrine to seeke things aboue.

1 *That those which be risen with Christ must seeke those things which are aboue, &c.* vers. 1.

2 *They must set their affections on things which are aboue, &c.* verse 2.

Reasons to proue these doctrines.

1 *For ye are dead, & your life is hid with Christ in God,* ver. 3.

2 Reason *à fine vltimo omnium fidelium: When Christ which is our life shall appeare, then shall yee also appeare with him in glory.* verse 4.

2 A more particular doctrine exhortatiue.

In the second part of the Scriptures hé doth more particularly exhort them, and

1 Concludes vpon the premisses after this manner: *Mortifie therefore your members which are on the earth, fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse, which is idolatry,* vers. 5.

2 Declares how Gods iudgement cometh vpon such sinners, verse 6.

3 He rubs the *Colossians* memories with their old former estate: for he shewes, that they *walked* (that is) delighted in them once, *when they liued in them, ver.* 7. but now *they must be forsaken and forgotten,* as vers. 8. 9. 10. of the chapter.

Gospell.
Ioh. 20. 1. ad 10.
Summe.
Parts.

In the fourth Scripture which is the twelfth and last of those that are chosen for this solemne feast, Saint *Iohn* the louing and beloued Disciple, *chap.* 20. 1. to the end of the 10. *verse,* demonstrateth and confirmeth the truth of Christs resurrection.

1 The time whé Christ rose.

First, hee denoteth the time when our Lord rose: that is, vpon

vpon the first day of the weeke, *early, when it was yet darke, when Mary Magdalen came to the sepulchre, and saw the stone taken away from the tombe, vers.* 1.

2 *Mary Magdalens* paines and care to certifie this to others.

Secondly, Saint *Iohn* records (for another confirmation hereof) the care and paines that *Mary Magdalen* tooke to signifie the truth of this incident vnto *Peter* and *Iohn*, *vers.* 2.

3 Extraordinary haste of *Iohn* and *Peter*,

Thirdly, the truth is confirmed againe by the extraordinary haste of these two witnesses vnto the place and sepulchre, where they found the linnen cloathes wrapped vp, but not the body, from the 3. verse to the end of the 8.

4 *Iohn* is a seeing and a beleeuing witnes of the resurrection,

Fourthly, the holy Ghost proues it to bee so, that Christ was risen, because *Iohn* did see it and beleeue, though (before that) they knew not the scriptures concerning Christs resurrection, *vers.* 9.

5 The two Apostles returning to their fellowes to certifie the same; beside the sequent testimony of the Angell, & Christs own appearing to them two seuerall times,

Fifthly, by their returning to their owne home, where the rest of the Apostles were to certifie the same vnto them, and there to expect further confirmation both by others & their owne sight and testimony, *vers.* 10. as in the rest of the chapter. 1. By the Angels testimony hereof. 2. By Iesus his own appearing vnto them the same day at night. 3. By his appearing to them when *Thomas* was absent. 4. And eight dayes after, *praesente Thoma incredulo.*

The first Sonday after Easter.

Coherence of these Scriptures with the former,

The reason of the chocie of these 4 Scriptures,

AS the twelue Scriptures formerly selected out of the old and new Testament, for Easter day, haue made the doctrines concerning the passion, death, and resurrection of our Lord, very manifest vnto vs: so these that are culled out for the fiue Sondaies following, do serue not onely to teach and perswade men to beleeue all the premisses: but to shew their faith, and beliefe in their holy conuersion. That so they may be the better fitted to make benefite of Christs Ascen-

Ascension, another great poste vpholding Gods house: without which glorious act of our king of glory, the Church had neuer beene inriched with such riuers of Gods graces out of the holy sanctuary, as did flowe forth to them at the feast of *Penthecost*.

Now in the two first parcels of Scripture chosen for this day out of the old Testament, we may behold fearefull examples of vnbeliefe, gainsaying and contradiction in *Core Dathan* and *Abirom*, and in the peoples murmuring (who all paied very deere for it) as also in king *Balaks* perswading *Balaam* to curse Gods people, and in *Balaams* willingnesse to go with king *Balaks* messengers.

Summe of the two Scriptures of the old Testament.

But in the two out of the new Testament, we may perceiue what paines S. *Iohn* taketh to perswade Gods Church to beleeue, and what infallible testimonies he propounds to confirme vs in the assured and vndoubted truth of the death and resurrection of our Lord Iesus Christ.

Summe of the two Scriptures out of the newe Couenant.

The first of the foure Scripture written, *Numbers chap.* 16. relateth two histories.

Mor. Prayer. 1 Les. *Num.* 16.

The first, concerning the rebellion and punishment of *Corah* and his company, *ve.* 1. to the end of the 40.

The second is as touching the peoples murmuring with their punishment, *ve.* 41. to the end of the 50. the end of the chapter.

Parts. Two histories. 1 *Corahs* conspiracy. 2 The peoples murmuring.

In the first part of the first history, we may see,

Parts of the first history.

1 Who the rebels were.

2 VVhat number of consorts and conspirators they gat to ioyne with them.

3 VVhat their rebellion was.

In the second part of the history may be seene, how heynously *Moses* tooke it when he vnderstood of it, and what course he tooke about it, as

The second part of the first history.

1 In reproving them.

2 In calling, and twise summoning the rebels to appeare before the Lord, *ver.* 4. to the end of the 19.

In

The third part of the first history.

In the third part, a commandement of the Lord concerning a separation to be made betweene the innocent and the disobedient: that hee might in an extraordinary manner visite the iniquity of those rebels vpon their heads, *verse* 20. to the end of the 35.

The fourth part of the first history.

In the fourth part of this first history is recorded, what was done with 250. Censors of those offenders, which offered the fire, being not of the seed of *Aaron*, *vers.* 36. to the end of the 40.

Parts of the second history.

In the second history obserue,

1. First, the multitudes murmuring, the next morning, *ver.* 41. to the end of the 43.

2. Secondly, Gods separating of *Moses* and *Aaron* from the murmuring congregation, that hee might quickly consume the murmurers with the plague, which was performed indeed by the death of fourteene thousand and seuen hundred beside those that dyed of *Corahs* conspiracy, *vers.* 44. to the end of the 46.

3. Thirdly, the attonement which was made vnto God for them, and the staying of the plague, *ve.* 47. to the end of the 50. which is the end of the chapter.

Eue. Prayer. 1 Lesſ. *Num.* 22

Summe.

The second selected Scripture, *Numb.* 22. tels vs the history of *Balak* the king of *Moabs*, sending for *Balaam* the Prophet to curse the Israelites, because this king & his people were afraide of their great multitude the rather because they saw what Gods people had done before to their enemies the Amorites.

Parts.

Balaks message sent to *Balaam.*

First, the holy Ghost relates the embassages of the Princes of *Moab* sent vnto *Balaam* vpon the former occasions, and the answer of *Balaam* vnto them.

The first message.

The first message is expressed, *ve.* 2. to the end of the 7.

The answer, The second message.

The answer of *Balaam* to this message, as God appointed him to speake, to wit, to deny their request, or to go with them, *ve.* 8. to the end of the 14.

The answer.

The second embassage which the king sent, is related, *v.* 15. to

15. to the end of the 17. *Balaams* answer, as God willed him, was, that he would go with them, but he would neither say, nor do more then God enioyned him, *ve.* 18. *ad* 20.

Secondly, the holy Ghost declares how God was displeased with *Balaams* forwardnesse in going: and therefore sent his Angell to stand in the way, to be against him, whom *Balaams* beast seeing, was afraid, and by speech reproued her master, because of his hasty violence toward her, *verse* 21. to the 30.

2 Gods indignation for *Balaams* forwardnesse in going.

Thirdly, the text mentioneth the Angels reprouing of *Balaam*, who confesseth his sin, and hath warrant from God to go with the kings messengers: but with Gods former *Prouiso*, *verse* 31. to the end of the 35. *verse*.

3 The Angels reprouing of *Balaam*.

Fourthly, how the King himselfe meets *Balaam*, expostulateth with him about his refusing to come at the first, and offers him preferment to performe the mischiefe that was in the Kings minde. And how *Balaam* answered him, went with the King: who brought him vp into the high places of *Baal*, that thence he might see the vtmost part of the people, *v.* 36. to the end of the 41. the end of the chapter.

4 The kings meeting of *Balaam*, and his conference with him.

Epistle.

S. *Iohn* the Apostle and Euangelist in the third Scripture, written 1. *Iohn.* 5. 4. to the end of the 12. *verse*, sheweth vnto Gods Church how they shall ouercome rebellion and disobedience, murmuring, and distrust of God, incredulity, yea the world it selfe, or any other enemy to mans saluation.

1 *Ioh.* 5. 4. *ad* 12.

Summe

Parts.

First he propounds the doctrine, *ver.* 4. 5. *For all that is borne of God ouercommeth the world, and this is the victory, &c. Who is it that ouercommeth, but he which beleeueth that Iesus is the sonne of God?*

1 Proposition,

Secondly, because Iesus Christ is the obiect of our faith & beliefe, to the end that in him by beleeuing, wee might bee more then conquerours, S. *Iohn* tels vs how Christ got this victory for vs, saying: *He came by water and bloud, and it is the spirit that beareth witnesse hereof also, for the spirit is truth*, ve. 6.

2 A relation how Christ obtained this victory,

3 A twofold confirmation by a testimony heauenly, earthly,

Thirdly, he proues this truth by a two-fold testimony. First,

Vnbeliefe and rebellion is ouercome by faith in Christ Iesus.

First heauenly, bearing record in heauen, Father, Word, and holy Ghost, which as they are one God, so they agree in one *ve.*7. The second testimony is earthly, to wtt, 1. the Spirit, our acknowledging of God the Father in Christ by faith, according to the testimony of the holy Ghost, witnessing vnto our spirits that we are Gods children.

2 Is water, *id est*, our iustification.

3 Is bloud, that is, our iustification, *vers.* 8.

4 Vse that S. *Iohn* makes of these two testimonies, 1 by application, 2 by conclusion

Fourthly, of these two testimonies S. *Iohn* makes vse, first applying them, and secondly concluding the necessity of our apprehending of Christ by faith: and in the third place, consequently, of attaining euerlasting life by possessing of Christ by faith, without which no man hath a right and true spirituall life, either in this world and life, or in the life to come.

Application.

His application is in the 9. and 10. *verse: If we receiue the witnesses of men, &c. He that beleeueth in the Son of God, hath the witnesse in himselfe*, and on the contrary, &c.

Conclusion.

His conclusion and consequence: *And this is the word, that God hath giuen vnto vs eternall life, and this life is in his sonne:* that is, Christ hath wrought and brought vs this life by his death and resurrection, *verse* 11. *He that hath the sonne, hath life, and he that hath not the sonne of God, hath not life, verse* 12. For it is a necessary consequent, *that who so beleeues in Christ, hath Christ dwelling in him*, hath a spirituall life and conuersation here, but a most happy and cœlestiall in the life to come.

Gospell. Ioh. 20. 19 *ad* 23 *Summe.*

In the fourth Scripture (recorded also by S. *Iohn, chap.* 20. *vers.* 19. to the end of the 23.) we haue a most infallible assurance of our Lords resurrection, from himselfe, and his own appearing vnto most of his Disciples: that they might confidently rest vpon him who gaue them his blessed peace, which passeth all vnderstanding, his gracious and holy spirit, which should neuer faile them, his holy presence and power of remitting and retaining sinnes, which should bee perpetuall

perpetuall among them and their successors vnto the end of the world.

Parts.

These fiue verses conteine Christs first apparition, which was most manifest and perspicuous, as appeareth,

Christs first apparition proued 1 by circumstances of time place, and persons.

First, by the circumstances of time, place, and persons: *The same day at night, which was the first of the weeke, & when the doores were shut, &c. vers.* 19.

2 by the maner of Christs behauiour before his Disciples,

Secondly, S. *Iohn* proues the truth hereof by the manner of our Lords behauiour in the presence of his Disciples, when hee had said: *Peace bee vnto you, hee shewed them his hands and his feete.* The effect of which demonstration, Saint *Iohn* sets downe, and by way of *Exegesis* proues the truth aforesaid: *Then were the Disciples glad, when they had seene the Lord, vers.* 20.

3 by Christs repeating of his former salutation, being the preface or introduction to 3 fauours,

Thirdly, Saint *Iohn* proues it by Christs iteration of his former salutation and deprecation, being as a prologue and preface to three notable fauours which he vouchsafed vnto his Disciples and their successors, the true and faithfull ministers and seruants of Christ.

1.

The first fauour is the glorious authority of their instituted ministery: *As my father sent mee, so send I you, verse* 21.

2.

The second is a confirmation of this authenticke authority, 1. by a symbole of *breathing*, 2. by giuing of that which the breathing signified: *Receiue the holy Ghost, verse.* 22.

3.

The third is a gracious and free promise of the powerfull efficacy of his authentike ministery consisting in a twofold power.

Ministeriall power is two fold loosing } of sin binding }

The first is of loosing and remitting of sinnes:

The second of binding and retaining of offences: *Whose sinnes soeuer yee remit, they are remitted, and whose sinnes soeuer ye retaine, they are retained, verse* 23.

The second Sonday after Easter.

Coherẽce of the 4. former scriptures with these foure.

MOst truly & wisely said the wisest king: *That he which is vpright in his way, is abhomination to the wicked: and a wicked man is abhomination to the iust, Pro.* 29, 27. Which may appeare in the two Scriptures chosen out of the old Testament for Gods seruice vpon this day, in *Balaks* following his further suite vnto *Balaam* to curse Gods people, the flocke of God, whom the malicious King called his enemies, though they neuertheleſſe were blessed of God by the mouth of the slye Prophet *Balaam*.

Summe of the two out of the old Testament,

Summe of the two out of the new,

The other two portions taken out of the newe Testament, do

First exhort vs for Christs sake, with meekenes, as Christs sheepe to suffer afflictions with patience.

Secondly, and make knowen to vs the singular loue, and most vigilant care that our Lord the great good Sheepheard had, and hath ouer his flocke and sheepe.

Mor. prayer.
1 Lesſ. *Num.* 23

The first of the foure for this day, written *Numbers* 23. doth in the

Parts

1 *Balaams* blessing of the people whether he would or no,

First part thereof declare vnto vs, that notwithstanding King *Balaks* outward religious obedience, in building of seuen Altars, and being at more cost in offering seuen Bullockes, and seuen Rammes, being still in hope to atchieue his purpose: yet was *Balaam* vrged *volente nolente*, to blesse the people of God. All which is shewed from the first *verse* to the end of the tenth.

2 *Balaam* will not curse so much as the vtmost part of Gods people, no more then God can recall his blessing.

In the second part of this chapter, the holy Ghost relates vnto vs how the king cometh vpon the prophet with a fresh charge, & a new supply of tempting *Balaam*, playing small game (as the diuell doth vsually) before he will sit out, desiring him to curse but the vtmost part of the people for his sake, whose expectation is deceiued: for God repents him

not

not of his blessing to recall it: *Whom he loues, hee loues to the end, vers.* 11. to the end of the 24.

In the third part of the chapter, this instrument of the diuell continueth still in his calumniation, and professed enmity vnto Gods Church, and therfore vrgeth *Balaam* (who in the sight of God was an *Ambidexter* before) to shew himselfe now to be on no side, & to become a *Newter*: neither to *curse them, nor blesse them at all.* Of whom the King receiued an answer much like the former, *verse* 25. to the 30. the end of the chapter: For a most gracious blessing came vppon *Balaam* himselfe, and the people of the Lord had multitudes of blessings pronounced to come vppon them, as appeareth in the next Chapter, being the 24.

3 God will not suffer *Balaam* to be a *Neuter*, who before was an *Ambidexter*,

The second of the Scriptures for this day, being *Numbers* 25. sheweth the truth of the old Prophets wordes, a true Prouerbe: *That the Leopard cannot change his spottes: no more can they doe well which haue an euill habite, or are accustomed to doe euill, Ieremy* 13. *verse* 23. For the Israelites *whom God deliuered,* as before, and whom hee so louingly blessed (as wee haue seene) forget this deliuerance, Gods fauour and blessings: and they fall to filthinesse in committing of whooredome with *Moabitish* women, as also of spirituall whooredome with *Baal-Peor* the *Moabites* idoll.

Euē. Prayer.
1 Lesſ. *Num.* 25.
Summe and scope of it,

Israelites forgetful of Gods late blessings,

Parts.

First therefore their wickednesse is by *Moses* related, *ve.* 1. to the end of the 3.

Secondly, God visites their sins, by commanding *Moses* to hang vp the chiefe rulers of the people, which either drew them to the wickednesse, or hindred them not from it, *vers.* 4. 5.

1 A reproofe of their vnthankfull wickednes,
2 God punisheth their horrible iniquities,

In the third part of the Chapter, *Moses* makes mention of the Israelites bringing out the *Madianitish* woman *Cosby* before the congregation, who had committed whooredome with *Zimri,* for which wickednesse God tooke

3 *Phinehas* executeth iudgmēt vpō the malefactors & turneth away Gods indignation,

tooke away 24000 Israelites: but the plague was stayed by zealous *Phinehas* his executing of iudgement vpon the malefactors, *ve.* 6 to the end of the 15.

4 Gods commandement vnto them to fight with the Midianites, and why.

In the fourth part of the chapter, a commandement is giuen by God vnto *Moses*, to fight with the *Midianites*: who troubled Gods people with their wiles, in drawing them to commit idolatry with *Peor*, and fornication with *Cosby*, *ver.* 16. *ad* 18. the end of the chapter.

Epistle

1 *Pet.* 2. 19. to the end of the chapter.

The third of the Scriptures written, 1. *Pet.* 2. 19. to the end of the chapter, exhorts the sheep of Christ,

Scope and summe.

First, to behaue themselues like sheepe, in bearing afflictions with patience, whether they come with our desert, & through our demerite, or not.

Exhortation to patience in affliction, and innocency of life

Secondly, to walke innocently, and to bee harmelesse, as the Lambes and Doues of Christ, because wee are vnder the conduct and gouernment of so meeke a sheepheard, our Lord Iesus Christ, the sheepheard and Bishop of our soules.

Parts.

S. *Peter* in these seuen verses,

Reasons and perswasions to vrge the doctrine of patience.

First, propounds the doctrine of patience, and enduring of wrong for a righteous cause, to bee a most necessary lesson for euery Christian to learne and practise, being a thing so commendable, and thanke-worthy, or praise-worthy. This is his

1 Reason.

First reason. *For this is thanke-worthy, if a man for conscience toward God, endure griefe, suffering wrongfully, verse* 19.

2 Reason.

The second reason is drawen *à disparatis*: for

1 *Patience in abiding punishment for a mans fault, is no commendation at all.*

2 *Patience* in suffering for wel doing is accepted of God, *verse* 20.

3 Reason.

The third reason is drawne *à fine*: *For hereunto yee are called.*

4 Reason.

The fourth *ab exemple*, wee must imitate Christ, who suffered for vs beleeuers, *leauing vs an example that we should follow*

follow his ſteps, verſ. 21.

This example is in more particular propounded and applyed, *verſe* 22.23.24.25.

A more ſpeciall propounding and application of the example,

The fourth of the Scriptures written, *Iohn* 10. *verſ.* 11. to the end of the 16. doth plainly ſet before our eyes, that infinite loue, and that vnſpeakable care which Chriſt, that great Sheepheard, had of the ſheepe, his people and flocke: So that as the precedent Goſpell confirmed vnto vs the certainty of his reſurrection, to make vs righteous: euen ſo doth this aſſure vs of his vnmeaſurable loue, and moſt vigilant carefulneſſe of our continuance in this righteouſneſſe, our ſafe keeping and preſeruation in the Church militant, and our euerlaſting happineſſe with him in the triumphant.

Goſpell. *Ioh.* 10, 11, *ad* 16

Summe

Agreement hereof with the former Goſpel,

Parts.

This loue and care is firſt propounded in a generall *Theſis*: *I am the good Sheepheard.* For from the goodneſſe of the Sheepheard, proceedes the care and loue that he hath of, and to the ſheepe.

1 A *Theſis* generall.

Secondly, Saint *Iohn* explaneth this *Theſis* by an *Antitheſis* of a badde ſheepheard and a good, an hireling and a true ſheepheard: for one oppoſite and diſparate appeareth beſt by another.

2 An application of this *Theſis* by *Antitheſis*, Foure notes of difference to diſcerne a good Sheepheard frō an hireling,

The good ſheepheard is diſcerned from the hireling,

1 his vnfained loue,

1 By his full reſolution, vnfained affection, and inward kindneſſe to the ſheepe: *The good ſheepheard giueth his life for the ſheepe, verſ.* 11.

2 The mutuall knowledge betwixt him and his ſheepe,

2 By a mutuall knowledge betwixt him and his ſheepe: *I know mine, and I am knowne of mine, verſ.* 14.

3 The effect of this knowledge and loue,

3 By a rare effect of this knowledge and loue in the performance of this his intended and purpoſed reſolution, the ſpending of the beſt iewell he hath vpon them: to wit, his life: *I lay downe my life for my ſheepe, &c. verſe* 15.

The ſpending of his life for his ſheepe,

4 The care of the abſent ſheepe, or the future ſheepe, as well as of the preſent,

4 By another effect of his loue, to wit, the care he hath of the abſent, as well as of the preſent ſheepe: *Other ſheepe alſo I haue, which are not of this fold, verſ.* 16.

A ſhadowing, A liuely deſcription of the hireling,

The hireling is 1. either ſhadowed, or 2. liuely ſet forth.

The hireling is ſhadowed two waies, *The hireling is ſhadowed two waies.*

1 He is an hireling, and not the Sheepheard.

2 The ſheep are not his.

The hireling is liuely ſet forth three waies, He is liuely ſet forth in his colours, that is to ſay, deſcribed by his bad effects: for

1 He leaues the ſheepe, 2. he flees, 3. he ſuffers the wolfe, firſt to catch ſome, ſecondly to ſcatter the reſt, *verſe* 12.

Two reaſons of the hirelings careleſneſſe of the ſheepe, The reaſons why the hireling deales thus, are rendred by our Lord Ieſus Chriſt, proouing alſo excellently the firſt *Theſis*, and concluding it by *Antitheſis*.

The firſt reaſon is taken from the vſurpation of his place, he is an hireling: *Ergo, he flyeth.*

The ſecond reaſon is drawne from an effect of this vſurpation: *He hath no care of his ſheepe.*

The third Sonday after Eaſter.

Coherence of the foure former Scriptures with theſe 4, THe two former Scriptures of the old Teſtament, appointed for the precedent Lords day, gaue vs a view of King *Balaks* tempting of *Balaam* to do and ſpeake contrary to Gods direct will and commandement. *Moſes* in theſe 2. appointed for this day, takes a contrary courſe, in exhorting the people to take nothing from the word and commandement of God, or to adde any thing thereto: not to decline to the right hand, nor to the left. S. *Peter* teacheth men to make vſe of this pure doctrine, in walking, and honeſtly cõuerſing among men, in abſtaining from fleſhly luſts which fight againſt the ſoule. And S. *Iohn* in recording the words of our Lord Ieſus, concerning his returne after his Aſcenſion, doth aſſure the faithfull members of Chriſts Church, of the comfortable aſſiſtance of Gods holy ſpirit, to enable thẽ both in their vpright and faithfull beleeuing, and in their holy walking.

Summe and ſcope of theſe two out of the old teſtament,

Summe of the two out of the new teſtament,

Moſes

Moses in the first part of these Scriptures, written *Deut.* 4. doth in the forefront of the chapter,

Mor. Prayer.
1 Lect. *Deut.* 4.
Parts.

First propound, 1. A generall doctrine exhortatiue of hearkning vnto, that is, obeying the lawes of God, 2. A doctrine dehortatiue, or a caueat to beware of addition vnto, or detraction from Gods word. *vers.* 1. 2.

1 Doctrine generall exhortatiue, and dehortatiue.

In the second part hee yeelds reasons to force the former doctrines taken from the recitall of that good which God had done for them in former time which obeyed him, and how he dealed with them which disobeyed him, *vers.* 3. to the end of the 13.

2 Reasons of the doctrines, 1

In the third he propounds a more particular dehortatiue doctrine cõcerning the eschewing of idolatry, prohibited in the law of God, deliuered him in the two Tables on mount *Sinay*: which part of the law they ought not to breake: for *the Lord their God is a consuming fire, and a iealous God, vers.* 14. to the end of the 24.

3 A more particular exhortatiue doctrine.

In the fourth part he threatneth the people, and denounceth against them Gods iudgments which wil ouertake such as God hath blessed with his benefites, & yet corrupt themselues with idolatry, *verse* 25. *ad* 28.

4 A threatning of such as fall to idolatry,

In the fifth part *Moses* teacheth, that as God is displeased with idolatry & forgetfulnesse of his ordinances, so he will be pleased with them when they shall repent and forsake their sins, and after their returne to God, shall call vnto him for mercy in their feeling of his punishments, and the smart of his roddes: which hee proueth, as before, by experience of Gods former dealing with them, *vers.* 29. to the end of the 40.

5 A promise of mercy to the beleeuers and penitent,

In the sixth part the holy Ghost makes mention of the three cities of refuge, and as in an epilogue or conclusion, sheweth the briefe summe of that which was deliuered before in this fourth, and in the third chapter.

6 The cities of refuge.

In the second of these Scriptures, *Deut.* 5. *Moses* keepes on in the same course wherein he began,

Eue. Prayer.
1 Lect. *Deut.* 5.
Parts.

1 Exhortation to obedience,

First exhorting, and by reasons perswading them to obey the lawes and ordinances of God, which he being Gods minister, doth repeate the second time, and makes application of some of those lawes to the Israelites at that time, *vers.* 1. to the end of the 21.

2 A relation of the effects of Gods speech in the people whē God spake to them out of the fire, cloud, and darkenesse,

3 God is pleased that *Moses* shal go betwixt him and the people,

In the second part of this chapter, *Moses* rehearseth what effect Gods speech (out of the midst of the fire, cloude, and darkenesse) tooke in the multitude, in their being afraid, that God should speake to them any more: and therefore do intreate that *Moses* might go betweene God and them, to heare what the Lord saith, and so to report it to them, *vers.* 22. to the end of the 27.

In the third part *Moses* declares how God condiscended to this their request, and thereupon concludeth, that Gods people ought to obey the Lord in all things, not to turne to the right hand, nor to the left, *verse* 28, to the end of the 33. which is the end of the chapter.

Epistle

1 *Pet.* 2. 11, *ad* 18.

Scope and summe of it. Exhortation to righteousnesse and holinesse of life,

In the third selected Scripture, Saint *Peter* in his first Epistle and second Chapter, *verse* 11. to the end of the 18. playeth and harpeth vpon *Moses* his harpe, piping the same Lesson vnto the dispersed Iewes and strangers: *That seeing they were once not a people, but now the people of God, a chosen Generation, a royall Priest-hood, an holy Nation, they would now therefore shew forth the vertues of him that hath called them out of darkenesse into his marvailous light.*

Parts

1 Exhortation generall to religion, and the practise thereof

2 Exhortation speciall to shew this religion in their submission to authority,

3 He vrgeth these exhortations by foure precepdue *Theses*,

First, he generally exhorteth vnto religion to Godward, and to practise it amongst men, *vers.* 11. 12.

Secondly, that they shew this obedience to God in their submission to all maner ordinance *of man for the Lords sake.* 1. Whether to the King, as the superiour ordinance, *vers.* 13. 2. Or to the gouernors as inferiour and subordinate powers vnto the King, *vers.* 14. 15. 16.

Thirdly, because S. *Peter* would haue this doctrine of submission and lowlinesse practised of all Gods people, and

and vnto all: and to the intent that none be left out vnto whom honour belongeth, He makes his former axiome to be καθ' πᾶσα in saying: *Honour all men, Loue brotherly fellowship.* ver. 17.

Fourthly, he exhorts the people which are of the lowest degree in a family vnto this subiection and submission, which must be practised of good seruants, *not to their good and courteous maisters, but to the bad and froward.* ve. 18.

4 The lowest estate and degree in euery family is taught his duty.

As in the precedent Gospell our Lord Iesus hath most bountifully shewed his loue towards his flocke, and hath withall continued his loue in caring for all his sheepe. So in our fourth Scripture selected for this day, written *Iohn* 16. *ver.* 16. to the end of the 22. he giues them and vs to vnderstand, not of his generall loue and care alone, but also of his most speciall and particular fauour. For albeit his chiefe seruants and schollers were ignorant, and did therefore doubt what their Maister should meane by these words. *After a while ye shall see me, &c.* yet he resolueth their doubt herein. And although *multa cadũt inter calicem supremaq; labra*, many crosses and afflictions, many ouerthwart blowes, many miseries and troubles should befall them betwixt his absence and departure from them, and his bodily presence and returne vnto them. Therefore doth he neuertheless wonderfully and most sweetly comfort them in these words of this Gospell *with that measure of ioy which shall farre exceed all portions of sorrow whatsoeuer.*

Coherence hereof with the former Gospell

Sũme & scope of this Gospell,

Christ prepares an *antidote* against the Disciples troubles.

Our ioy in Christ exceeds all earthly sorrowes & counteruaileth th̃.

Parts.

A doubt propounded.

An answere rẽdred.

Of this portion of Scripture there be two generall parts.

In the first S. *Iohn* sets downe the doubtfulnesse of mind and the obiection which the Disciples made.

Secondly, the solution and plaine answere which Christ maketh vnto their troubled minds and questioning tongues.

In the first we may respect: first, what that doubtfulnesse and hard obiection was: secondly, what effect it wrought, and what came of it.

What the doubt was.

What effect it had.

The doubtfulnesse was diuerse: first, out of Christs owne words set down in two propositions, the 1. is, *After a while ye shall*

The doubtfulnesse is diuerse.

shall see me: the 2. is *A little while, and ye shall not*: secondly, out of the reason which he rendreth of his speech and words which his Disciples obserued not, *For I go to the Father*, ver. 16.

1 Effect of their doubtfulnesse was contention.

The first effect of their doubtfulnesse was contention among the Disciples, questioning and reasoning about the words of Christ, 1. about both his positions, *ver.* 17. 2. about the expositions of them most easie, *A little while and ye shall see me &c.* yea, a great expostulation he reabout, *what is this that he saith.*

2 Effect is ignorance.

The second effect is, the reason and originall of this their doubtfulnesse, and consequently of their contention, which is ignorance. *We know not what he saith*, ver. 18.

In Christs solutiō what things are to be thought vpon.
1 Readinesse & sufficiency in him to answere.
2 The answere which containeth a prophecy,
1 Of his departure.
2 Of his returne.
Explanation of both by a similitude of a womā in trauell.

In Christ Iesus his solution let vs regard: first, his readinesse, sufficiencie, and fitnesse to answere. Because he knew (being God) that as they had enquired among themselues; so they would enquire and aske of him. *Now Iesus knew that they would aske him, and said vnto them; Do you enquire among your selues of that I said, A little while, &c.* ver. 19. secondly, the answere it selfe containing his vehement asseueration in foretelling couertly,

1 His departure, in these words, *Ye shall weepe and lament and the world shall reioyce, &c.* ver. 20.

2 His returne and coming againe, *Your sorrow shall be turned into ioy*, in the same verse.

This he explaneth by a similitude, whose

1 *Protasis* is of a woman in trauell, and her deliuerance. *ver.* 21.

2 The *Apodosis* is: first, the Disciples sorrow for Christs absence. *And ye now therefore are in sorrow*: secondly, their ioy of Christs returne. *But I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you* ver. 22.

The

The fourth Sonday after Easter.

Summe of the two first Lessõs

IN the two first Lessons appointed for the morning and euening seruice of this day, *Moses* that faithfull seruant of God doth more particularly teach and exhort the old people the Iewes. He teacheth them why God gaue those lawes to him, to deliuer vnto them: and therfore exhorteth them to obey and doe them, not generally alone, but in particular also.

Summe of the Epistle.

S. *Iames* teacheth that there is one only fountaine from whence euery good and perfect gift commeth, whether the law to the Iewes, or the Gospell and word of God to Iewes and Gentils & therefore exhorts men to walke accordingly.

Scope of the Gospell, *Mor. Prayer.* 1 Les. *Deut.* 6.

S. *Iohn* the beloued Disciple doth discouer Christs intire loue to his Church, in giuing them a most cordiall amulete to apply to their sorrowfull hearts, that they might constantly continue and perseuer in faith and obedience, notwithstanding Christs bodily departure from them.

Parts.

1 He propoũds the finall cause and end why God gaue his ordinances to the people.

2 He exhorts them to obedience.

3 He perswades them to haue care also of others by catechizing and instructing them.

Particular duties to be performed for the better remembrance of the lawes of God.

Moses in the first of the chapters being the sixt of *Deuteronomy*, doth

First, by way of introduction and insinuation propound to the Iewes the finall cause of Gods exhibiting all those lawes and ordinances vnto them. *vers* 1. 2

Secondly, he exhorts them to performe it, that is to say, to shew by effect that they haue heard them; because they haue obeyed and done them for their owne parts, or at least should do them. *ver.* 3 to the end of the 6.

Thirdly, that they would endeuour that others also may performe, them to wit their children, with whom they are charged, & vnto whom they must continually rehearse these lawes. Which duty of rehearsall, that it may with a better will and more ease be done, he tels them what courses they are to take, to wit,

1 *Thou*

1 *Thou shalt talke of them when thou tariest in thine house.*
2 *As thou walkest by the way.*
3 *When thou liest downe.*
4 *When thou risest vp.*
5 *To bind them for a signe vpon thine hand.*
6 *Let them be as frontlets betweene thine eyes.*
7 *Write them vpon the posts of thine house, and vpon thy gates.* ver. 7.8.9.

4 He giues cautions & admonitions against vnthankfulnes and forgetfulnesse of God in prosperity

Fourthly, that in their prosperity and the ouerflowing measure of Gods blessings, they take heed of vnthankfulnesse, pride of heart: and forgetfulnesse of God, least Gods wrath kindle against them, and so they perish & be destroyed. *ver.* 10. to the end of the 15.

5 He dehorts frō murmuring against God,

Fiftly, he dehorts thē from tempting the Lord any more as they once did in *Massah*: but rather that they keepe the commandements of the Lord their God, &c. *ver.* 16. to the end of the. 19.

6 He exhorts fathers to propagate this doctrine to their children & posterity.

Sixtly, that euery father ought, hereafter, in time to come, as well as for the time present, be very carefull in the best manner to propagate and spread this doctrine and religion vnto posteritie that the children may obey God as wel as the fathers, and so Gods mercy may be shewed *vnto thousands in them that loue him and keepe his commandements.* ver. 20. to the end of the 25. which is the end of the chapter.

Eue. Prayer.
1 Lest. *Deut.* 7.
1 Dehortation from ioyning in affinity with the irreligious,
2 Reasōs of the dehortation.
2 Exhortation to the obediēce hereof and of all other precepts,

In the second Scripture of the old Testament, which is the first for euening prayer, written *Deut.* 7. *Moses* in the first part of the chapter dehorts Gods people (when they are come into the seuen pleasant lands) from ioyning in affinity with the people thereof, shewing how dangerous it will be,

1 In respect of corrupting them with their religion: and
2 Of purchasing Gods displeasure against them. *ver.* 1. to the end of the 11.

In the second part *Moses* doth, in the Lords name, allure and intise the Israelites to the obedience hereof and of all other commandements, by a promise of the Lords mercies,

loue,

loue and blessings to bee vouchsafed to them, and a withholding of such punishments from them, as he is wont to inflict vpon the obstinate rebellious and refractary people. *ver.* 12. to the end of the 15.

In the third, God by *Moses* gives them an expresse commandemēt as touching the depopulation & vtter ouerthrow of the seuen nations as also a precaution, & forewarning not to serue their idols, least it turne to their destruction: preuenting and taking away all obiections of feare, or whatsoeuer else which might forestall and hinder their constancy and courage in that race and course of obedience, *ver.* 16. to the end of the 26. which is the end of the chapter.

3 Præcept to depopulate the enimies countries with a cautiō not to serue their idols.

Epistle.

Iames the seruant of God preaching and writing to the 12 Tribes that were scattered, which liued in the time of the Gospell, exhorts them to the worthy receiuing and obeying Gods word and Gospell, chapter 1. 17. to the end of the 21.

Iam. 1 17, *ad* 21. Summe of it is obedience to the Gospelll.

The first reason is the ground and originall, beginning, proceeding and efficient goodnesse, the well-spring of euery good and perfect giuing *ver.* 17.

1 Generall reason to vrge it.

The second is a fruite and effect of this goodnesse, to wit, this Father of lights begetting vs (with the light) this word of truth. *ver.* 18.

2 Reasō to perswade to it.

Parts

He 1. exhorts generally vnto three duties of obedience, to the Gospell.

1 Exhortation general to three duties Euangelicall.

The first is, *swiftnesse to heare,*

The second is, *slownesse to speake,*

The third is, *slownesse to wrath.* ver. 19.

Reason of the exhortation.

A reason is rendred to force and vrge these three. *For the wrath of man doth not accomplish the righteousnesse of God.* ver. 20.

2 Exhortation special to swiftnesse in hearing and the right way to it.

2 He specially exhorts vnto the first general, to wit, *swiftnesse and readinesse to heare,* fitnesse thereunto, & performance thereof in the right manner.

by

First, by laying aside that which may hinder our true and right receiuing of Gods word, *all filthinesse, and superfluity of*

1 Laying aside impediments.

malitiousnesse

malicioufneſſe.

2 Receiuing the word with meekenesse.

Secondly, by taking vnto vs or receiuing in the right manner, *viz. with meekneſſe, the word that is grafted in vs, which is able to ſaue our ſoules.* ver. 21.

Goſpell. Scope and drift of it.

Becauſe the Diſciples were ſad after that Chriſt had foretold to them his departure, our Sauiour therefore in this Scripture *Iohn* 16. 5. to the end of the 15. giues them a moſt comfortable receit, which is of his owne making.

1 Chriſts departure is propounded.

Firſt, Chriſt doth propound his departure and the certainty thereof, in the the 5. & 6. verſes.

2 Chriſt acquaints them with the cordiall fruits growing thereont.

Secondly, he comforts them with the cordiall fruits and pleaſant effects ariſing thereof in all the reſt of the verſes.

As touching his departure obſerue,

2 Obſeruations & conſiderations as touching the departure of Chriſt.

1 His propounding thereof in a plaine *theſis. Now I go to him that ſent me.*

2 His reprehenſion and finding fault with the Diſciples ſadneſſe, whoſe hearts were full of ſorrow, becauſe he had talked with them about his departure, though there was little reaſon for this their ſorrow, as appeareth in theſe words: *None of you aſketh me whether goeſt thou.* ver. 5. 6.

2 Conſiderations in Chriſts conſolation.

In his ſtrong conſolation, which is ſo full of power and efficacy as ariſing and iſſuing out of his departure there are two conſiderations,

Firſt, the ratifying thereof by his owne teſtimony and teſtification, *yet I tell you the truth.*

2 Reaſons of Chriſts iuſtification.

Secondly, the confirmation of this teſtimony, by two generall reaſons, whereof the

1 Is drawne *ab vtili, a commodo*, the 2. *ab inutili, ab incommodo.*

The commodity that cometh of his departure redoundeth to themſelues, *It is expedient for you that I go away.*

The diſcommodity and hurt alſo wil be theirs, if they ſhal ſtill enioy his bodily preſence. *If I go not away, the comforter will not come to you. But if I depart I will ſend him vnto you.* ve. 7.

And

And now leaſt, Chriſts propounding and promiſe of the ſucceſſiue fruit and benefite of his departure (as it were aloofe off and in generall termes) ſhould haue diſmaid the Diſciples: for they might haue alleaged that the enioying and preſence of Chriſt their Maiſter was the greateſt comfort that could be to them: they might haue obiected that the giuer and author of a beneſite is greater then the benefite it ſelfe, wherefore as he ſheweth the neceſſity of his aſcenſion and departure: ſo in particular he tels them what benefites, bleſſings, and graces, this comforter will bring with him, as

Diſcouragements for Chriſts bodily departure are not ſo many as the benefites, bleſſings, & graces are which the Comforter will bring with him.

First, *when he comes he ſhall reproue*, as *ver.* 8.9.10.11.

1 Comfort is in reproofe.

Secondly, he ſhall teach comfortably as. *ve.* 12.13.14.15.

2 Comfort is in teaching,

The reproofe and reprouing wherwith this *paraclete* ſhall reprehend, our Lords ſets downe

1 Thetically, *And when he is come he will reproue the world of ſinne, of righteouſneſſe and iudgement*, ver. 8.

The Comforters reproofe is two waies propounded,

2 He doth demonſtrate it, hypothetically, or exgetically, according to the three occaſions of reproofe, vnto ech whereof he annnexeth a ſeuerall reaſon in the other three ſeuerall ſequent *verſes*. Looke the text nine, ten, eleuen, *verſes*.

A teaching courforter alſo they haue great neede of, becauſe though Chriſt hath *many things more to ſay vnto them*, yet ſuch is the Apoſtles weakeneſſe (for want of that guide and director) that ſuch a multitude of doctrines they cannot now beare away. *ver.* 12.

The Comforters teaching is alſo two waies demonſtrated,

Whereupon, for their more ſpeedy and manifeſt comfort he doth

First, ſhew them who and what this comforter is, in the beginning of the 13. *ver.*

Secondly, what this comforter ſhall do and performe, in the reſt of the 13. *ver.* and in the 14. and 15,

The

The fifth Sonday after Easter.

Reasons for the choise of these Scriptures following.

THe Church of Christ continuing their purpose in the chosing of those Scriptures which may best perswade Christians vnto a daily resurrection & newnesse of life, that they may be the better fitted not onely to beleeue Christs Ascension, but that they themselues also shall reape a benefite thereby in ascending also where he is, haue therefore set apart these foure that follow.

Sūme generall of the two first Lessons.

Whereof the two former of the old Testament do let vs see most cleerely what God hath done for the Israelites in the midst of their distresses, 1. to teach them to depēd vpon him alone and neuer to forget his benefits, 2. as also that he did not any of these good turnes vnto thē for their owne righteousnesse, or any thing that was in them, but for his owne names sake.

Sūme generall of the Epistle and Gospell.

The two latter of the new Testament, are most pithy exhortations, whereof the one is made by S. *Iames*, for the doing and practising of Gods holy word, the point that *Moses* doth so often inculcate: The other is Christs owne exhortation vnto his Disciples, to pray for the coming of that comforting spirit which the Father hath promised for the Sonnes sake, to send downe to them in aboundant measure, whereby they shall be the better enabled to speake and do the will and pleasure of God.

Mor. prayer.
1 Less. Deut. 8.

Parts.
1 Exhortation to obedience by motiues of fauours past & fauours to come

The faithfull seruant of God *Moses*, in the 8. chap of *Deuteronomy*, being the mouth of God to the Israelites, vrgeth and concludeth: first, in a generall manner, a necessity of their obedience to all the commandements of God, by reason of the benefits which they looke for; which he sets down in these words: first, *That ye may liue*: secondly, *and be multiplyed*: thirdly, *and go in and possesse the land which the Lord sware vnto your fathers*. ver. 1. Or else those whereof they haue

haue bene already partakers, as

1 Gods leading them 40. yeares in the wildernesse *to humble and proue them, to know what was in their hearts, whether they would keepe Gods commandements, or no.* ve. 2.

2 Gods *feeding them with Manna.*

3 His preseruing their rayment miraculously.

4 Giuing them *such health all that forty yeares space that their feete sweld not in all their trauell.* ver. 3.4.5.

Secondly, God by *Moses* intimateth and requireth the former obedience in a particular manner, by telling them of that great fauour, his bringing them into that good land of promise, and (that they may more carefully and effectually obey him) by his describing the goodnesse and excellent commodities of the land vnto them. *verse* 6.7.8.9.

2 Insinuation of more particular obedience by a more particular descriptiō of the goodnesse of that land.

Thirdly, least in the aboundance of Gods fauours and ouerflowings of these plentifull cups, they should grow wanton, like feed horses, and idle headed like drunken men; he therefore annexeth an old caueat, a dehortation from obliuion and forgetfulnesse of God (who hath done thus well by them) implying on the contrary, an exhortation to that former and accustomed obedience, so often exhorted vnto, from the tenth verse to the end of the eighteenth.

3 A caueat against forgetfulnesse.

Fourthly, there is a denunation of threatnings of their vtter ruine, when they shall forget the Lord their God, and walke ydolatrously: yea, that the Lord will destroy them with as feareful a destruction, as wherewith he had or would destroy the heathen and nations that had neuer knowne his name. *ver.* 19.20.

4 Threatnings against the disobedient and idolatreus.

Eue. Prayer.

1 Less. *Deut.* 9.

Parts.

In the ninth chapter of *Deuteronomy*, which is the first Lesson for euening prayer, *Moses*

First, acquaints the people with the certainty of their passing ouer *Iordaine, to go in aed possesse nations greater and mightier then themselues:* but with all, that they vnder-

1 The certainty of the Israelites enioying the land & the *Prouisoes* annexed to their grant and pattent.

stand,

1 Not for their righteousnesse, but for Gods mercies sake.

First, that it is not for their righteousnesse, they being a stiffenecked people, but because God had promised it to their fathers, *Abraham*, *Isaac*, and *Iacob*.

2 For the wickednesse of the nations that were to be expelled.

Secondly, for the wickednesse of those nations, *verse* 3. 4.5.6.

2 *Moses* preuents the pride of the stiffenecked Iewes: prouing that their righteousnesse cannot be the cause of Gods fauour.

In the second part of the chapter, that the Lord by *Moses*, his Minister and instrument, might preuent this pride of heart in the Israelites, in trusting to their owne righteousnesse, as making it a motiue, or a cause of this or any other fauour of God; he proueth that it cannot be so, alleaging.

1 *Reason.*

First, the continuance of their rebellion, from *the time of their departure out of Ægypt vntill now*. ver. 7.

2.

Secondly, *how they prouoked the Lord to anger in* Horeb *with the molten calfe*. ver. 8. to the end of the 21.

3.

3 *How they grieued the Lord in* Taberah.

4.

4 *How they vexed him in* Massah,

5.

5 *In* Kibroth-hatta-auah. *ver*. 22.

6.

6 Likewise, when the Lord sent them from *Kadesh-barnea*, saying: *goe vp and possesse the land*, how they rebelled against God, beleeued him not, nor hearkened to his voyce &c. At which time *Moses* fell downe 40. daies, & 40. nights, as before, because the Lord had said that he would destroy them, &c. *ve*, 23. to the end of the 29. which is the end of the chapter.

Epistle.

Iam. 1. 22. *ad* 27.

Scope of the text.

Saint *Iames* chapter 1. 22. to the end of the 27. the end of the chapter, writing to some of the refractary Iewes, who were willing to heare and talke of Gods word, but would not walke therein; propounds vnto them a most peremptory and exhortatiue doctrine of doing the word in worke (and so of being blessed in their deedes) and not of hearing onely.

Parts:

The Scripture containeth

1 Doctrine

First, a doctrine exhortatiue. *And be ye doers of the word, and*

and not heares onely, deceiuing your owne ſelues.

Secondly, a confirmation of this doctrine by a *ſimile* whoſe, 1. *Protaſis* is, *ve.* 23. 24. 2 the Application or *Apodoſis* of the *ſimile* is, *ve.* 25. 2 Confirmation.

Thirdly, that bleſſed and holy vſe, which S. *Iames* maketh of the doctrine, and the *ſimile*, applying them to ſome ſpeciall & principall points of practiſe. 3 Vſe and application by exhortation to 3 duties.

1 The *refraining of the tongue*, 1.

2 To *viſite the fatherleſſe and widdowes in their aduerſities*. 2.

3 To *keepe himſelfe vnſpotted of the world*. ver. 26. 27. 3.

Thus much of the two firſt Leſſons and of the Epiſtle for this day, now of the Goſpell.

Goſpell. *Ioh.* 16. 23, ad 30 Summe of the Goſpell.

Though the conſolation concerning the *Paraclete* and conſolator the ſpirit, was, or might haue bene vnto the Diſciples very great and vnſpeakeable: yet theſe weake Diſciples not knowing the certaine time when this promiſe ſhould be performed are here in this Goſpell. *Iohn* 16. *verſe* 23. to the end of the 30. *verſe* allured and tolled on, ſtayed & ſupported in their weake faith, to waite yet a little while longer for the comfortable coming of that bleſſed comforter.

Parts general 1 Perſwaſion to prayer,

For this cauſe: firſt, our Lord Ieſus perſwades them to pray vnto the Father for this ſpirit: and this he doth by a moſt familiar and plaine ſpeech, which he vſeth vnto them. This oration and ſpeech of his reacheth to the end of the 28. *ver.*

Secondly, the Diſciples do make anſwere to this oration. 2 Diſciples anſwere to Chriſts oration conſiſts of three parts.

1 In yeelding to his plaine ſpeech which he vſeth vnto them. 1

2 In acknowledging that they were ignorant before, but now they know what he meaneth, as alſo, 3. In confeſſing their faith. 2 3

All which they performe in the twentieth nine and thirtieth verſes, being the two laſt of the chapter.

The ſpeech that our Lord maketh to them conſiſteth Parts of Chriſts oration

1. 1 Of an exhortation to prayer,
2. 2 Of a promise thereto annexed

Parts & grounds of Christs exhortation,

The exhortation is drawne,

1. 1 From the subiect, ground and forme of prayer which the Disciples had not kept, whereof Christ tels them, *hitherto haue ye asked nothing in my name.*

2. 2 From his absolute commandement.

The ground of prayer and forme which was vnobserued of them is expressed. *verse* 23. as in part of the 24. *Hitherto haue you asked, &c.*

Parts of Christs absolute commandement,

The absolute commandement, *Aske, and ye shall receiue, that your ioy may be full.* This commandement containes,

1 An effect: *Ye shall receiue*

2 A notable end of prayer, *that your ioy may be full.*

Parts of Christs promise

The promise sutable to this exhortation Christ makes,

1. First, either by preuenting that which they might haue alleaged concerning the oportunity of prayer,

2. Secondly, or by assuring them of being heard in their requests and prayers.

Parts of Christs Anticipation.

To preuent their obiection he first tels them, that there was a time wherein he had spoken vnto them in a tropicall & borowed speech.

1.

2. Secondly, that he will not speake to them any more in parables.

3. Thirdly, but he will now speake plainely to them of the Father, *ver.* 25. At which day, vpon which time, they *shall aske and pray to the Father in his name.* ver. 26.

Proofes of the effect of their prayers.

The assurance, that they shall be heard, he

1. First, groundeth vpon Assumpsit, of the Fathers loue towards them. *ver.* 27.

2. Secondly, he thereupon inferreth these words. *And I say not vnto you, that I will pray to the Father for you.*

Proofes that they haue receiued this Assumption by effects in the receiuers.

That they haue receiued this Assumpsit, he prooues by by the effects which it worketh in them. For hee saith.

1 *You*

1 *You loue me*, 1.

2 *You beleeue that I am come out from God*, ver. 27. 2.

The second of these effects he confirmes by his owne two-fold testimony. Proofes of the second effect by Christs own testimony.

1 *I am come out from the Father, and came into the world.*

2 Againe, *I leaue the world and go to the Father.* ver. 28.

The Disciples answere is analysed before.

The glorious Ascension of our Lord.

BEcause the Ascēsion of Iesus Christ is one of the Articles of our Christian faith, and a principall element or fundamentall point of Christian Religion: Therefore the fathers of the Church haue chosen ten portions of Scripture for the establishing and confirming of Gods people in the true knowledge. vnderstanding and vse of this most necessary point of doctrine. Sixe of them are proper Psalms, which do in many excellent doctrines typically and prophetically manifest the same: Reason and occasion of the choise of these Scriptures. Generall sūme of the sixe proper Psalmes.

Two more texts of Scripture, to wit, *Deuteronomy* 10. and 2. *Kings* 2. are sure proofes hereof. For *Moses* in his repeating the law and renuing the Tables, and *Elias* in his ascension and assumption, *Moses* I say and *Elias* two faithfull witnesses do talke with all good Christians concerning this truth. Snmme of the two first Lessōs

Out of the new Testament and couenant we haue Saint *Luke* in the beginning of his second booke called the *Acts of the Apostles*, and Saint *Marke* in the latter end of his tractate and booke of the Gospell, without type, figure, or mystery, most plainely setting downe by infallible circumstances of time, place, and persons the performance and acting of this glorious ascension of our Sauiour. Generall scope of the Epistle and Gospell,

Mor. Prayer.

In the first Scripture *Psal.* 8. King *David* doth most pa- 8 *Psalme*,

Parts:
1 Proposition of the Ascension in a pathetical but prophetiall song,
2 Confirmation of the proposition by three effects,
1
2
3

thetically sing forth the praise of God, whom he cals our Lord (that is in Iesus Christ) *how excellent is thy name in all the world* (and makes that the end & Epiphonema of his Psalme) *which hast set thy glory aboue the heauens.* For Christ God with the Father sits at the right hand of God in glory aboue the heauens *ver* 1.

Secondly, he proues this proposition,

1 By effect of that strength which God hath established out of the mouths of babes and sucklings. *verse* 2.

2 By an other effect of Gods glorious workmanship of the *heauens, Moone, and Starres, &c.* ve. 3.

3 By another effect of Gods glorious creation of man, a creature little inferiour to the Angels: vnto whom (being Gods little world) he hath subdued the creatures of the great world, beasts, foules, fishes. *ver.* 5. 6. 7.

15 *Psalme,* Speciall scope and drift of it. Parts of the dialogue,

In the second Scripture, *Psal.* 15. the Propher doth by way of a dialogue, in a question and the answere which he makes to it himselfe, tell the Church of their participation of this spirituall benefite, not onely of ascending into heauen, but of dwelling in Gods Tabernacle, and of hauing their many mansions in their Fathers house and resting in that holy and spirituall mountaine of that new *Ierusalem*: so constant and perdurable an abiding, as thereout none can remoue them: which estate hath no variableness in it, and whosoeuer remaineth therein shall neuer be moued,

1 The question is prounded in the 1. verse.
2 The answere in the other foure.

21 *Psalme,* Scope of the Psalme, Parts of the *Psalme.*

In the third Scripture, *Psal.* 21. the people of God doe praise the Lord for the strength, victory, and glory, which he gaue to their King,

1 First, saying that their King *Dauid* shall reioyce therein. *ver.* 1.

2 Secondly, rendring many reasons for the same in the 11 *verses* following.

Thirdly,

Thirdly, referring whatsoeuer was typically spoken of *Dauid*, vnto our Lord Iesus Christs Ascension and exaltation in his strength, *Be thou exalted ô Lord in thy strength, so will we sing and praise thy power.* verse thirteenth and last of the Psalme. 3

The fourth Scripture, being the twentieth foure *Psalme*, and the first of the proper Psalmes for euening prayer sheweth *Eue. Prayer.* 24 *Psalme*, Partes of the Psalme,

First, who it is that shall ascend into heauen, to make heauen ready for vs, to whom the gates and euerlasting dores must be opened, by whom the innocent in hands, the pure in heart, tongue, and deed, must enter. Euen he of whom all men and creatures do hold in *capite*: for he is the chiefe Landlord, *Domini est terra*, he is, *Dominus terræ*. ver. 1.2. 1 Who it is that shal ascend to make heauen ready for vs,

Secondly, *Dauid* moues two questions, and annexeth answeres to them. 2 *Dauids* two questions and his answeres,

The first is concerning such as shall enter into heauen by Christ. *ver.* 3.4.5.6. Question, 1

The second is concerning Christ himselfe, the dore by whom we must enter, to whom the dores and powers of heauen must be opened and subiect, must yeeld and doe homage. *ver.* 7.8.9.10. Question, 2

In the fift Scripture. *Psal.* 68. *Dauid*, 68 *Psalme*.

First, prophecieth and speaketh perspicuously of this point concerning Gods arising and scattering his enimies, who in his power, in his performance of his promises in his fauours, and in his victories, exceedes all things, and all Kings without comparison, from the first verse to the end of the 17. *Parts.* 1 Gods exercising of his power in the destruction of his enimies

Secondly, much more manifestly in speaking of Christs Ascension in the time past (as the manner of the Prophets is) *Thou hast gone vp on high, thou hast led captiuity captiue, &c.* and so forward to the end of the 35. *ver.* the end of the Psalme. 2 A most manifest mention of Christs Ascension,

108 *Psalme*, Speciall scope of it.

In the sixt Scripture being the 108 Psalme, *Dauid* propheciеth and speaketh of Christs triumphing ouer his enimies, as if the banners of this triumph had bene already displaied.

1 Thanksgiuing

First, giuing thanks to God in saying, that his heart, his tongue and instruments are ready to praise God for the same *ver.* 1.2.3.

2 Reasons and grounds of this reioycing.

Secondly, he alleageth the reasons and grounds of his reioycing. *ver.* 4,

3 Prayer for Gods exaltatiō

Thirdly, he prayeth that God would *exalt himselfe aboue the heauens.* ver. 5 & 6.

4 Ground of this prayer.

Fourthly, he groundeth his prayer vpon Gods holy speech and promise which must needs be performed, as *ver.* 7.8.9.10.11.

5 Prayer for the generall good of Gods Church,

Fiftly, he prayeth for the Churches good, that God would send helpe in trouble, resting and relying himselfe and them vpon Gods power and mercy. *ver.* 12.13.

Mor. prayer.

The seuenth Scripture chosen for this day, *Deut.* 10. doth in *Moses* his going vp into the mountaine with the new hewen Tables in his hand, mystically deliuer vnto vs, that the Mediator twixt God and man must ascend vnto the Father to fetch and procure a second fauour, *viz.* in Christ, not of the law which *Moses* gaue, but of the Gospell and grace, that grace and truth which came by Iesus Christ.

1 Lesf, *Deut.* 10, Scope of the text,

Parts.

In the first part of the chapter *Moses* relateth Gods commandement vnto him concerning his hewing of the two Tables to write the law in, and his obseruing of Gods commandement therein. *ver.* 1. to the end of the 5.

1 Gods commandement to hew the Tables

2 The Israelites iournall.

In the second part he discourseth of the Israelites iournall at that time, *vers.* 6. and 7.

3 The Tribe of Leui.

In the third, of Gods separating the Tribe of *Leui* at that time to beare *the Arke of the couenant of the Lord*, *verse* 8.9.

4 The time of his staying in the mount.

In the fourth, of the time that he tarried in the mount, and

of

of Gods commanding him to go before the people in the iourney, *verse* 10. 11.

In the fifth, the text makes mention of the vse that the Israelites are to make of all this, from the 12. *verse* to the end of the 22. the end of the chapter.

5 Vse and Application of all to the Israelites,

The eighth Scripture chosen for this day, 2. *Kings.* 2. mentioning *Eliahs* assumption into heauen, is a perfect figure of our Lords Ascension into heauen: in which chapter are conteined these principall things:

Eue. Prayer. 1 *Lesſ.* 2, *King.* 2. Parts of the chapter,

First, the circumstances of the conferences about *Eliahs* taking vp. And

1 Circumstances of the conference about the Assumption of *Eliah*,

Secondly, the miraculous deede of *Eliah* before his taking vp.

2 The miracle of *Eliah* before his assumption.

Thirdly, the conferences themselues, as

3 Conferences themselues,

1. Between *Eliah* and *Elisha*.

2. The conference had about this matter betweene the children of the Prophets at *Bethel*, and them of *Iericho* with *Elisha*, *ve.* 1. to the end of the 7.

The miraculous deed of *Eliah*, is the diuiding of the waters of *Iordan* with his cloke, that he and his successor might go ouer, *verse* 8.

The fourth occurent in this history is the request which *Elisha* made to *Eliah*, *vers.* 9. 10.

4 *Elisha* his request to *Eliah*,

The fifth is the immediate signe preceding the Assumption, which also proueth the same: to wit, the Charet of fire, and the horses of fire, separating *Eliah* and *Elisha*, *ver.* 11.

5 The signe going before the Assumption,

The sixth is the Assumption it selfe, and manner thereof: *So Eliah went vp by a whirle-winde into heauen, ve.* 11.

6 Assumption it selfe,

The seuenth part of the chapter conteineth the subsequents of *Eliahs* Assumption.

7 Subsequents of *Eliahs* assūption, which are 6 in number,

1 *Elishaes* testimony who beheld it. 1

2 The extasie wherein he was for the time testified: first, by his crying out *My father, my father, &c.* secondly, by the tearing of his owne clothes. *ver.* 12. 2

The

3 The third ſubſequent is *Eliſhaes* taking vp of *Eliahs* cloake, and diuiding the waters of *Iordane* with it, *verſe* 13.14.

4 The fourth is the teſtimony of the children of the Prophets at *Iericho*, who not ſeeing *Eliah* any more, did deſire to ſend 50. ſtrong men to ſeeke him, contrary to *Eliſhaes* aduiſe, *ve.* 15.16.17.18.

5 The fifth is *Eliſhaes* healing of the venemous waters of *Iericho*, and the earthes barrenneſſe, *verſe* 19.20.21.22.

6 The ſixth ſubſequent is the Beares tearing of the forty two children which were curſed by *Eliſha*, for mocking him, *verſe* 23.24.25. a ratifying and confirmation of *Eliſhaes* calling, and of Gods doubling the ſpirit of *Eliah* vpon him.

Epiſtle *Acts* 1.1. *ad* 11, Scope generall, Parts of the text,

The ninth ſelected Scripture written *Acts* 1.1. to the end of the 11. *verſe*, appointed for the Epiſtle, doth moſt manifeſtly, without myſtery or type, relate vnto vs the truth of our Lords aſcenſion. It is recorded by the pen of S. *Luke*, who

1 Preface,

Firſt makes a preface or introduction vnto this his ſecond booke, *The Acts of the Apoſtles*, by comparing it with his former Treatiſe of the Goſpell, *verſ.* 1.2.3.

2 Mandate of Chriſt to his Apoſtles,

Secondly, S. *Luke* expreſſeth our Lords charge that he gaue to his Apoſtles to abide at Ieruſalem, and there to waite for the promiſe of the father, concerning the holy Ghoſt. *verſe* 4.5.

3 Chriſts ſpeech before his aſcenſion,

Thirdly, hee ſets downe the ſpeech that Chriſt made to his Apoſtles before his aſcenſion. The occaſion whereof was miniſtred by a queſtion which the Diſciples propounded, *verſe* 6.7.8.

4 Circumſtances denominating the truth of his aſcenſiō,

Fourthly, the holy Ghoſt by Saints *Lukes* pen ſets down circumſtances of the time, place, and witneſſes, with the manner of Chriſts Aſcenſion, and a teſtimonie of another Article of our Faith concerning Chriſts returne,

and

and comming againe to iudge the quicke and the dead, *ver.* 9.10.11.

Gospell Marke 16. 14

The tenth Scripture written, *Marke 16. Verse 14.* to the end of the Chapter, sheweth, that now in deede our Lord Iesus is ascending to prepare a place for the elect, and to send downe the Comforter to his Disciples, and the rest of his Church. But before his Ascension hee leaues a charge with his Schollers, who after they had receiued it, they doe readily put it in execution.

Scope & drift generall,

Considerations to be obserued in Christs appearing to his Disciples before his ascension.

In his last appearing therefore to his 11. Disciples as they sate together, which was immediatly before his Ascension, must be considered.

1 *Dicta.*

First, what hee spake, what his wordes were, and what charge hee gaue to his Disciples, and the whole Church.

2 *Facta.*

Secondly, what he did or wrought miraculously.

The first is set downe in the fiue first verses, and to the end the the 18.

The second, which is the two folde miracle, in the 19. *verse.*

Obseruations concerning his words.

His speech and words do conteine,

Introduction.

1. Either introduction,

Institution.

2. Or instruction and institution.

His introduction conteines a reprehension, whereby he casts in the Disciples teeth their incredulity, and hardnesse of heart, *verse* 14.

Institution cõteins 2. points.

In his institution and instruction, regard

1. Either the things themselues which hee commandeth, instituteth, promiseth, or threatneth.

2. Or the consequence and sequele of the successe of some of those things.

The things themselues which bee by him commanded, are,

1. The publishing of the doctrine, *ve.* 15.

2. The

Mandate comprehends two points.

2. The sealing vp of the doctrine of the new Testament With *Baptisme.*

Doctrine,

Baptisme,

His promise is most large, conteining and comprehending in it the saluation of the beleeuers, and such as are baptized.

Efficacie of the promise to the beleeuers and obedient.

His threatning is as generall, conteining and concerning destruction, and the condemnation of the vnbeleeuers, *vers.* 16.

Force of the threatning to the vnbeleeuers.

The obedient vnto the doctrine of the couenant and beleeuers shall haue the doctrine confirmed vnto them fiue wayes, to wit, by fiue signes.

Doctrine fiue waies confirmed.

1. *By casting out of Diuels,*

2. *By speaking with new tongues, verse* 17.

3. *Taking away, or driuing away serpents,*

4. *A safety and Antitode against the drinking of deadly things.*

5. *The healing of the sicke, by the imposition of hands, verse* 18.

1.

2.

3.

4.

5.

The miracle is two-fold,

Miracle in his Ascension.

First, our Lords ascending into heauen.

Session at his fathers right hand.

Secondly, his sitting at the right hand of God, *verse* 19.

Apostles obedience wherein it consisteth.

The Apostles doe readily, and with all alacrity execute their maisters will: for

1. *They went forth,* 2. *They preached euery where.*

Confirmation of the Disciples obedience by 2. reasons.

This Saint *Marke* proues by two arguments, both which are drawen from two places.

1. From the efficient and principall cause, the Lord, who helped their preaching by working with them.

2. Form the effect: for God confirmed their Sermons and teaching by effect, *viz.* of subsequent miracles.

The

The Sonday after Aſcenſion day.

AS the Authors of our Leitourgy, and Fathers of the Church, haue out of the old Teſtament choſen for this day two remarkeable Scriptures, wherein the old people of God, the Iewes, are ſtrictly tyed to the obſeruation not onely of the ſubſtance, but of the preciſe manner and forme of Gods ſeruice: not to ſerue God after their own fanſies, nor to be parcia'l to others herein, be they neuer ſo neere, or deere vnto them: So out of the new Teſtament they bring in our Sauiour Chriſt comforting his Diſciples, and new people of the new Church, and S. *Peter* heartning on Gods people againſt all troubles and perſecutions which may betide any of them in their conſtant profeſſion, practiſe and diſcharge of their duties in this new ſeruice of the Goſpell, and ſuffering for righteouſneſſe ſake as Chriſtians.

Principal ſcope of the two firſt Leſſons out of the old Teſtament.

Chiefe drift & ſcope of the Epiſtle & Goſpel

The firſt of the foure Scriptures written *Deuteronomy* 12. teacheth the old Iewes, and in them all Gods' people, that reformation muſt begin at the taking away of deformities, or deformations, which doe hinder all good and perfect reformation. After which they may begin to take order for the eſtabliſhing of good lawes both for the right manner of the worſhip of God, and the performance of their duties of of loue one towards another. *Moſes* therefore in this chapter,

Mor. prayer.
1 Leſſ. *Deut.* 12
Summe of the chapter.

Parts of the chapter,
1 A commandement to deſtroy and ouerthrow all idolatrous places,
2 A commandement to reſort to the place of Gods true worſhip.

Firſt telleth the Iſraelites, *that if they will obſerue the ordinances and lawes of God*, it muſt herein appeare in the vtter ruinating and deſtroying *all the places of Idols, &c. which the Nations* (where they ſhal come) *haue ſet vp, verſe* 1.2.3.

Secondly, he teacheth them that there is a quite contrary courſe to be taken, as concerning the worſhip of God, and about the place which God hath choſen to bee worſhipped in, whereunto they ſhall reſort, and to none other, and thither

thither to bring their burnt offerings, tithes, &c. *ver.* 4. to the end of the 14.

3 A commandement, or toleration to eate flesh, but not with the bloud thereof,

Thirdly, God by *Moses* giues all the people liberty to eate any kind of flesh which they desire: but with this *Proviso*, that they eate not the bloud thereof, *vers.* 15. 16.

4 A commandement touching the place where they are to eate.

Fourthly, there is a commandement giuen concerning the place where they are to eate their tithe, and in the enioying of these blessings, and reioycing in the vse of them, the Leuite must not be forgotten, *vers.* 17. 18. 19.

5 A commandement for the eating of flesh in their priuate houses.

Fifthly, there is a more particular licence giuen them for the eating of flesh in their priuate houses, when they are far from the place where God is worshipped: but the former *interim* and *proviso* must be kept therein, to wit, *not to eate the bloud thereof*, *vers.* 20. to the end of the 28.

6 A commandement & caueat to take heed of idolatrous worship,

Sixthly, a caueat is giuen to the Israelites concerning their behauiour when they shall bee in quyet possession of the heathen lands, which is, *that they bee not caught nor snared with the heathenish and idolatrous worship*, but rather *to detest all such abhominatiõ, to do as God hath commanded, to put nothing to his precepts, nor to take ought therefrom.*

Eue. Prayer.
1 Lect. *Deut.* 13.

In the second Scripture out of the old Testament, *Deuteronomy.* 13.

Parts

1 A dehortation from hearkening to dreamers.

First, there is an inhibition against such as shal hearken to that Prophet, or dreamer of dreames, who by the successe & euent of his dreames shall thereby seeke to draw them from Gods true seruice, & a penalty of death vpon the dreamers head, *vers.* 1. to the end of the 5.

2 A law made against such as shall entise to the worshipping of a strãge God.

Secondly, there is a law made against the brother, daughter, wife, or friend, *that shall entise secretly to the seruice of other Gods, with a caueat to Gods people not to hearken to them*, *vers.* 6. to the end of the 11.

3 A law & punishment against Apostataes and their followers.

Thirdly, there is a law made against *Apostataes*, wicked men, which endeuour to seduce the people to serue other Gods: also what punishment shall be inflicted vpon them and vpon the cities where they dwell, *verse* 12. to the end

end of the 18. which is the end of the chapter.

Epistle

In the third Scripture appointed for this day, written 1. *Pet.* 4. 7. to the end of the 13. *verse*, the Apostle exhorts the faithfull to a sobriety, and holinesse of conuersation, to continuance in praier without fainting, or wearines, to feruency in loue, & the fruits thereof in the dispensing of outward blessings, and inward graces, and to the patient bearing of Christs crosse, wherein men must not thinke strange, but rather reioice. In this portion of Scripture may bee obserued,

1 *Pet.* 4, 7, *ad* 13.

Summe & scope of the text.

Parts.

First, the ground of doctrine whereupon S. *Peter* buildeth his exhortations: *Now the end of all things is at hand*, in the moity of the 7. *verse*.

1 The foundation of the exhortations.

Secondly, the exhortations from this foundation of doctrine, which are

2 The exhortations.

First generall, as

1 Generall to 3. vertues,

1 To sobriety.

1

2 To watching in praier, that is, continuance in prayer.

2

3 To the embracing of *Feruency in loue*, (that is, true loue without dissimulation: for dissembled loue is colde loue) in the rest of the seuenth *verse*, and in the eighth *verse*.

3

Secondly, speciall exhortations, as

2 Speciall vnto 2. vertues.

1 Vnto hospitality, *vers.* 9.

1

2 To the true and faithfull dispensing of the seuerall gifts and graces of God, whether it be

2

1 The gift and grace of teaching.

2 Or any other ministration, that *all bee done in the right manner, and to the right end, vers.* 10. 11.

3 Speciall exhortation from the first doctrine is to patience vnder the crosse, *that men would not thinke it strange* when God puts them into his fining pots of afflictions, which Saint *Peter* calleth a fiery tryall, but rather that they would reioyce, inasmuch as they are partakers of Christs sufferings, &c.

3 Speciall exhortation vnto patience vnder the Crosse.

In

Goſpell.
Iohn 15. 26. 27. & verſ. 1. of the 16. chapter to the end of the 4
Summe of the text.
An amulete internall and externall for all beleeuers.

In the fourth portiõ of Scripture, written *Iohn* 15. *verſe.* 26 to the end of the 27. and in the 16. chapter *verſ.* 1. to the end of the 4. is conteined an amulete of comfort for Chriſts Diſciples, and all the faithfull to weare next their hearts, and as an amulete internall and moſt cordiall to receiue into their hearts againſt troubles and perſecutions which were coming vpon them, and likely to accompany them, and the whole miniſtery and true Church of God to the end of the world. So that albeit, when our Lord aſcended, hee told them that they ſhould haue ſignes and miracles to confirme the doctrine of the Goſpell, and faith of the beleeuers: yet he alſo propheſied, and foretold them, that there would bee meanes vſed to interrupt their proceedings, and faithful diſcharge of their duties.

Barracadoes of ſpirituall comfort againſt all enemies.

Therefore he prepares them againſt thoſe times with ſuch barracadoes of conſolation, as againſt which all the cannon ſhot of their enemies being bent, ſhould neuer batter, much leſſe ouerthrow the fort of their faith.

Parts of the text.
1 Promiſe of Comfort.
2 Preſage of their troubles.

In the end of the 15. chapter he promiſeth this effectuall comfort.

In the beginning of the 16 hee preſageth and foretelleth their troubles,

Promiſe of comfort by the holy Spirit, whom,
1 Chriſt deſcribeth 4. waies.

The promiſe that hee makes is concerning the comforter, the efficient of their comfort, the holy ſpirit whom Chriſt deſcribeth,

1
2
3
4

Firſt, by his diuine nature, to wit, his *effence with the Father and the Sonne*, his *Omoouſie*.

Secondly, by his perſon diſtinguiſhed in the deity: *Whom I will ſend from the Father.*

Thirdly, by his proceeding: *Who proceedeth from the Father, and the Sonne,*

Fourthly, by his office, and faithfull execution thereof, *the Spirit of truth.*

2 Deſcription of the comforter by the effects.

Secondly, our Lord deſcribes the holy ſpirit by the effects, as

1. *His owne teſtifying of Chriſt, he ſhall teſtifie of me, v.* 26.

2. The

2. The testimony of the spirit, by, and in the Apostles: *And yee shall witnesse also, because ye haue beene with mee from the beginning, ve. 27.*

In the first *verse* of the 16. *chapter* Christ wraps vp this his cordiall amulete in a peece of the best silke of his holy sanctuary, in shewing them the vse of this comfortable amulete, and why he made it: *These things haue I spoken to you that you should not be offended.* The wrapping vp of this Amulete.

In the second part of this Gospell he presageth their two sorts of troubles. Presage of two sorts of troubles.

1. Their excommunication, 1

2. The losse of their liues. Both which shall bee done to them by their enemies, by reason hereof (which is no reason, or at least a tyrannicall reason) they are conceited in themselues, *That they serue God in persecuting and killing the Apostles, ve. 2.* 2 The bad and mad conceit of the enemies in persecuting the true seruants of God.

But Christ proues that is not so, and that it rather ariseth and groweth of ignorance, *because they haue not knowne the Father, nor me, ve. 3.* Christ shews a right cause of the enemies rage against the Church.

Secondly, Christ tels the Disciples,

1. Why he made this presage vnto thē of these troubles, *that when the houre shall come, yee might remember that I tolde you them.* Christ renders a reason of his presage, & why hee made it no sooner.

2. In this his discourse hee answereth an obiection or question which they might haue propounded, to wit, *Why hee did not make this presage any sooner.* His answer is: *And these things said I not vnto you from the beginning, because I was with you, ver. 4.*

Whitsonday, called Pentecost.

HE that is truth it selfe must needes bee true of his word, as good as his word, and iust in the performance of all his promises. Our Lord Iesus Christ promised the primitiue Church, that hee would send them a Comforter about Coherence of these doctrines & holy Scriptures with the former.

This feast with other, was commanded to be kept in the time of the Law

All creatures wait vpon God for his comfortable prouision & preseruation; Gods Church waite for the promise of the Spirit, & haue it performed to them.

pecting their meate from him) who giueth them their meate in due season: so the Apostles and Church of Christ, waited (as Christ commanded them) at *Hierusalem*, for the promise of the holy Ghost, which was performed vnto them accordingly, when the day of *Pentecost* was come.

Mor. prayer.
1 Les. *Deut.* 16.
Parts of the chapter.
1 Obseruation of the Passeouer.
2 Obseruation of Pentecost.
3 Obseruation of the feast of Tabernacles,
4 Election of Iudges.

In the fifth selected Scripture of the old testament, *Deut.* 16. *Moses* among other lawes and ordinances to be obserued of Gods people, which here hee doth repeate, makes mention of the keeping of this feast of *Pentecost*.

In the first part of the chapter hee propoundeth vnto the Iews, the obseruation & celebration of the Passouer, *v.* 1. *ad* 9

In the second he speaketh of celebrating this feast of *Whitsontide*, which he calleth the feast of *Weekes*, *ver.* 10. *ad* 12.

In the third part he propoundeth vnto them the obseruation of the feast of *Tabernacles*, *vers.* 13. *ad* 17.

In the fourth part *Moses* takes order with the Israelites about the choosing of Iudges and Officers in all their cities, setting downe the duties and offices of these Magistrates in their places, *ve.* 18. to the end of the 20.

5 A law repeated made against the plãting of idolatry.

In the fifth hee rubs their memory with that old ordinary law against idolatry, *that there should bee no groue of any trees planted, or any pillars set for the vse of idolatry*, *ve.* 21. to the end of the 22. the end of the chapter.

Eue. Prayer.
1 Less. *Wisd.* 1.
Scope of the text.

Salomon, or *Philo* the Iew, in the first chapter of the booke of *Wisdome*, being the first lesson for Euening praier (though it be *Apocripha* Scripture) yet in the phrase of the canonicall Scripture, and in *Salomons* stile, takes occasion to speake of this holy spirit, which is called the spirit of wisedome.

Parts.
1 Exhortation vnto Rulers.

The chapter containeth,

First, an exhortation to the Iudges & Rulers of the earth, to affect this wisdome, to *loue righteousnesse, and the Lord who is the author thereof.* Vnto which exhortation, many reasons are annexed, *ve.* 1. to the end of the 10.

2 A caueat to take heede of vices.

Secondly, a caueat to beware of diuers vices which doe hinder

hinder and interrupt men in the course and way of righteousnesse, to wit, vnprofitable murmurings in heart, slandering with the tongue, &c. *Verse* 11. to the end of the 16. the end of the chapter.

Mor. prayer.
1 Les. Act. 10, 34, to the end of the 48.
Summe & scope thereof,

The first of the foure holy Scriptures out of the new Testament, being the second Lesson for morning prayer, and written *Acts* 10. 34. to the end of the 48. which is the end of the chapter, doth euidently shew the accomplishment of Christs promise, as touching the sending of the holy Ghost vnto the Christian Church gathered together of Gentiles, as well as Iewes.

Parts of the text.
1 The Sermon

In the text we may obserue,

First, Saint *Peters* Sermon, wherein he proueth this point by the Scriptures, and other sure testimonies, *vers.* 34. to the end of the 43.

2 The effect of the Sermon,
1 Effect,

Secondly, the effect of this sermon, to wit,

1. *How the holy Ghost fell on all them which heard the word.*

2 Effect,

2. How *Peter* commaunded that the seale should bee set to the word, that is, *that they should bee baptised in the name of the Lord Iesus Christ, vers.* 44. to the end of the 48. the end of the chapter.

Eue. Prayer.
2 Les. Act. 19, 1 ad 10,
Scope of this Scripture,

The next of the Scriptures out of the new Testament, *Acts.* 19. *ve.* 1. to the end of the 20. being the second Lesson for euening prayer affoordeth another proofe and experience of the accomplishment of Gods promise by the hands & ministery of *S. Paul*, (a teacher of the Gentiles) a new raised vp notable instrument to set forth Gods glory.

Parts of the text,
1 Conference,

In the text these things are principally to be considered.

First, the dialogue betwixt *Paul* and the Disciples at *Ephesus, vers.* 1. to the end of the 4.

2 Effects of the conference,

Secondly, the effect of this conference and dialogue.

1. In their partaking of the sacrament of Baptisme.

2 In their receiuing the inuisible grace of the holy Ghost,

This feast with other, was commanded to be kept in the time of the Law

All creatures wait vpon God for his comfortable prouision & preseruation; Gods Church waite for the promise of the Spirit, & haue it performed to them.

pecting their meate from him) who giueth them their meate in due season: so the Apostles and Church of Christ, waited (as Christ commanded them) at *Hierusalem*, for the promise of the holy Ghost, which was performed vnto them accordingly, when the day of *Pentecost* was come.

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Presage of two sorts of troubles.

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Coherence of these doctrines & holy Scriptures with the former.

Christ keeps his promise as touching the comforter

Summe and scope of all these Scriptures chosen out for this day,

this time, and as vpon this day hee performed. And because so great a benefite came vnto the Church by Christs sending of this author of comfort, of wit and wisedome spirituall in such a plentifull measure: Therefore vpon this day, (which we call in our *idiome*, *Whitsonday*, or *Witsunday*) the Fathers of the Christian Church haue chosen sixe Scriptures out of the old Testament, and one out of the booke of *Wisedome*, being *Apocripha*, and foure out of the new to bee read and expounded, that all Gods people, whether Iewes or Gentiles, may know, beleeue, and with thankfulnesse acknowledge: *That God the Father hath for his sonne Christs sake, sent the holy Ghost, that spirituall Comforter, in most plentifull and aboundant manner to bee Christs Vicar and substitute in the Church, to be president, and with them continually present vnto the end of this visible world.*

Mor. prayer.

45. *Psalme.*

Drift & end of the *Psalme*,

The first of the Scriptures chosen for this day, being the 45. *Psalme*, is also selected for the feast of Christs Nativity, intreates of the externall and internall gifts, blessings, and graces, ornaments of truth, righteousnesse and mercy, which God for Christs sake hath bestowed vpon his Church militant and triumphant. Of this *Psalme* because there was no particular analyse before, but of purpose omitted, and left for this place: therefore now regard therein,

Parts special.

1 Introduction.

Firtt, an introduction, or entrance into the matter thereof, shewing the contents of the *Psalme*, *ve.* 1.

2 Commendation.

Secondly, a commendation which is two-fold.

1. Of Christ the bride-groome from the 2. *verse* to the end of the 8.

2. Of Christs Church the bride, *ve.* 9. *ad* 16.

3 Conclusion.

The third part of the *Psalme* is a glorious conclusion of this commendation, with a golden *Epiphonema* and song of reioicing to bee sung of all kinde of people for euermore. *verse* 17.

47. *Psalme.*

Scope of the Psalme.

Parts.

The second Scriptnre, which is the 47. *Psalme*, speakes not allegorically, as did the former, nor so mystically: for the

the Prophet *Dauid*, both King, and an head of the Iewish people, a chefe member of that church,

First exhorts the Gentiles to reioyce and giue thankes to God. *ve.* 1. — 1 Exhortation to thankfulnes.

Secondly, he yeelds foure reasons of this thankes, in the next foure *verses*. — 2 Reasons and grounds hereof

Thirdly, he repeates his exhortation againe, the more effectually to vrge the people to thanksgiuing, because Christ our King is ascended with triumph to his father, to prepare a place for the elect, and to send downe the blessed Paraclete for their euerlasting comfort. *ve.* 6. — 3 Repetition of his exhortation

In the fourth part of the *Psalme* hee returneth to a fortifying of his exhortation with 3. other reasons conteined in the 3. last verses of the *Psalme*, 7 8. 9. — 4 A further fortification of the exhortation.

In the 104. *Psalme*, which is the third scripture chosen out for this purpose, *Dauid* — *Eue. Prayer.* 104. *Psalme.*

First rowseth vp his soule and spirit to praise the Lord, whom he calles *Iehouah*, *Deus mi*, that is, his God in Christ, or Christ his God, *ve.* 1. — *Parts.* 1 A rowsing vp of himselfe,

Secondly, by the workes of his creation, and continuall preseruation, in the rest of the *Psalme* (being 34. *verses* more he argueth Gods magnificence, glory, & maiesty. All which may be applyed vnto Christ: (for *such as the father is, such is the sonne*) ascending vp into the heauens with glory, and his glorious sending down of the holy Ghost at this Feast. — 2 An incitation & prouocation of others,

In the 145. *Psalme*, being the fourth of the proper *Psalms* for this day (hauing as many *verses* but one, as there be *Hebrew* letters) there bee also as many motiues and reasons to moue and stirre men vp to praise the Lord: because of his incomprehensible greatnes, glorious maiesty, & wonderfull works. If for the works of his creation, redemption, & preseruation (as it is at large proued in the *Psalme*) much more then for mans regeneration & sanctification by the spirit of grace, the assurance of his saluation and glorification. — 145. *Psalme.* Summe and scope of the *Psalme*,

For as the eyes of all creatures waite vpon the Lord (ex-

This feast with other, was commanded to be kept in the time of the Law

All creatures wait vpon God for his comfortable prouision & preseruation; Gods Church waite for the promise of the Spirit, & haue it performed to them.

pecting their meate from him) who giueth them their meate in due season: so the Apostles and Church of Christ, waited (as Christ commanded them) at *Hierusalem*, for the promise of the holy Ghost, which was performed vnto them accordingly, when the day of *Pentecost* was come.

Mor. prayer.

1 Lect. *Deut.* 16.

Parts of the chapter.

1 Obseruation of the Passeouer.

2 Obseruation of Pentecost.

3 Obseruation of the feast of Tabernacles,

4 Election of Iudges.

In the fifth selected Scripture of the old testament, *Deut.* 16. *Moses* among other lawes and ordinances to be obserued of Gods people, which here hee doth repeate, makes mention of the keeping of this feast of *Pentecost*.

In the first part of the chapter hee propoundeth vnto the Iews, the obseruation & celebration of the Passouer, *v.* 1. *ad* 9

In the second he speaketh of celebrating this feast of *Whitsontide*, which he calleth the feast of *Weekes*, *ver.* 10. *ad* 12.

In the third part he propoundeth vnto them the obseruation of the feast of *Tabernacles*, *vers.* 13. *ad* 17.

In the fourth part *Moses* takes order with the Israelites about the chooſing of Iudges and Officers in all their cities, setting downe the duties and offices of these Magistrates in their places, *ve.* 18. to the end of the 20.

5 A law repeated made against the plãting of idolatry.

In the fifth hee rubs their memory with that old ordinary law against idolatry, *that there should bee no groue of any trees planted, or any pillars set for the vse of idolatry*, *ve.* 21. to the end of the 22. the end of the chapter.

Eue. Prayer.

1 Lect. *Wisd.* 1.

Scope of the text.

Salomon, or *Philo* the Iew, in the first chapter of the booke of *Wisdome*, being the first lesson for Euening praier (though it be *Apocripha* Scripture) yet in the phrase of the canonicall Scripture, and in *Salomons* stile, takes occasion to speake of this holy spirit, which is called the spirit of wisedome.

Parts.

1 Exhortation vnto Rulers,

2 A caueat to take heede of vices.

The chapter containeth,

First, an exhortation to the Iudges & Rulers of the earth, to affect this wisdome, to *loue righteousnesse, and the Lord who is the author thereof.* Vnto which exhortation, many reasons are annexed, *ve.* 1. to the end of the 10.

Secondly, a caueat to beware of diuers vices which doe hinder

hinder and interrupt men in the course and way of righteousnesse, to wit, vnprofitable murmurings in heart, slandering with the tongue, &c. *Verse* 11. to the end of the 16. the end of the chapter.

Mor. prayer.
1 Les. Act. 10, 34. to the end of the 48.
Summe & scope thereof,

The first of the foure holy Scriptures out of the new Testament, being the second Lesson for morning prayer, and written *Acts* 10. 34. to the end of the 48. which is the end of the chapter, doth euidently shew the accomplishment of Christs promise, as touching the sending of the holy Ghost vnto the Christian Church gathered together of Gentiles, as well as Iewes.

In the text we may obserue,

Parts of the text.
1 The Sermon

First, Saint *Peters* Sermon, wherein he proueth this point by the Scriptures, and other sure testimonies, *vers.* 34. to the end of the 43.

2 The effect of the Sermon,
1 Effect,

Secondly, the effect of this sermon, to wit,

1. *How the holy Ghost fell on all them which heard the word.*

2 Effect,

2. How *Peter* commaunded that the seale should bee set to the word, that is, *that they should bee baptised in the name of the Lord Iesus Christ, vers.* 44. to the end of the 48. the end of the chapter.

Eue. Prayer.
2 Les. Act. 19, 1 ad 10,
Scope of this Scripture,

The next of the Scriptures out of the new Testament, *Acts.* 19. *ve.* 1. to the end of the 20. being the second Lesson for euening prayer affoordeth another proofe and experience of the accomplishment of Gods promise by the hands & ministery of *S. Paul*, (a teacher of the Gentiles) a new raised vp notable instrument to set forth Gods glory.

Parts of the text,
1 Conference,

In the text these things are principally to be considered.

First, the dialogue betwixt *Paul* and the Disciples at *Ephesus, vers.* 1. to the end of the 4.

2 Effects of the conference,

Secondly, the effect of this conference and dialogue.

1. In their partaking of the sacrament of Baptisme.

2 In their receiuing the inuisible grace of the holy Ghost,

which appeared by their speaking of tongues, and prophecying, *vers.* 5.6.7.

3 S, *Pauls* pains in preaching,

The third consideration is the paines and exercise which *S. Paul* tooke and vsed by the space of three moneths preaching in the synagogue, and disputing by the space of two yeares in the schoole of *Tiranius*, *vers.* 8.9.10.

4 The fruites & effectual subsequents of this his paines,

The fourth obseruation and consideration is concerning the effect of *S. Pauls* paines, *vers.* 11.12. to wit,

1

1. In his working of miracles to conforme his doctrine.

2

2. In causing the man in whom the euill spirit was, to ouercome and preuaile against the Exorcists, *verse* 13. 14.15.16.

3

3. In the general feare that came ypon all, in their beliefe, confessing and shewing their workes.

4

4. In the burning of the Bookes of curious Artes, which were rated at such a great price, when the word of God grew so mightily, and preuailed, & that sacred volume of Gods booke was esteemed of a farre greater value: *ver.* 17.18.19.20.

Epistle

Acts 2.1, *ad* 12,

Summe of this Scripture,

Parts of the text,

1 Circumstances related to proue this truth of the holy Ghosts descension

2 How the Apostles were prepared to the fit and worthy receiuing of this diuine apparition two waies,

1

The third of the Scriptures of the new Testament chosen out for the Epistle, written *Acts* 2. 1. to the end of the 12. *verse*, sheweth vnto vs the acting & effecting of all that was by Christ our Lord promised, by *Moses* figured, or by the Prophets propheſied. For in the text, by the circumstances of time, place, persons, maner of doing, & effect of the deed that was done, it is so truly demonstrated, that none need to doubt of the comming downe of the holy Ghost.

First, *S. Luke* truly recordeth the time when, the place where, and the persons that were partakers of this fauour, & receiued this grace of God, *vers.* 1.

In the second place hee notes how God prepared the Apostles to the worthy receiuing, and fit entertaining of this diuine, and miraculous apparition.

1. *By the sound from heauen, as of a rushing and mightie winde.*

2. By

2. By the effect of this sound: *And it filled all the house where they sate, vers.* 2.

In the third place Saint *Luke* sets downe the apparition it selfe. 2

3 The apparition described by two arguments, 1 *ab efficiente*, 2 *ab effectis*,

1. *There appeared vnto them clouen tongues like fire, and it sate vpon each of them.*

2. He sets downe the end why there was such an apparition, and the effect thereof. 1. *Generally they were all filled with the holy Ghost*, 2. *Specially, and they began to speake with other tongues, as the spirit gaue them vtterance, vers.* 3. 4.

In the fourth place S. *Luke* relates the consequence of this strange apparition, and the blessed effects thereof,

4 Consequents and blessed effects of this apparition, 1 Multitudes wondring, 2 The peoples talking, 3 Some mens misprision and mis-taking,

1. In the astonishment, wondring and marueiling of the multitude of all the people of all nations vnder heauen, fearing God, which dwelt at *Hierusalem*,

2. The speech that all the people vsed at the sight and hearing of this miracle *ve.* 5 to the end of the 12.

3. In some which mistooke and mis-vnderstood the miracle, and therefore mis-spake of it, and slandered it. Others mocked, and said: *They are full of new wine, vers.* 13.

Because the Disciples for-going of their Maister, and his departure from them, could not but bee a trouble to their mindes, and a corrosiue to their hearts: From this perturbation and feare of minde, Christ dissuades them all.

Gospell *Iohn*, 14, 25, to the end of the chapter, Scope of this Gospell, *Parts.* Eleuen arguments of comfort to preuent perturbation & feare of minde,

Affoording eleuen arguments vnto his eleuen Apostles, furnishing them all iointly, and each of them particularly, with sufficient groundes of comfort for their confirmation, and establishing. And now therefore in this last of the foure Scriptures out of the new Testament, appointed for the Gospell, written *Iohn.* 14. *ver.* 25. to the end of the chapter, our Lord teacheth them to beleeue that which hee had before affirmed concerning this saying of his: *Yee haue heard that I said vnto you, I go away, and will come vnto you, vers.* 28.

1 Reason. *Ab effecto in electis,*

The first kinde of reason is drawne from the effect, and is set downe in the affirmatiue part, the effect I say,

1. In the Apostles, and all the elect: *If any man loue me, he will keepe my word.*

2 *Ab efficiente patre.*

2. From the efficient the Father: *And my Father will loue him.*

3 *Ab efficiente & effecto in patre & filio,*

3. From the efficient and effect in the Father and the Sonne:

1. *Wee will come vnto him,*

2. *Wee will dwell with him, vers.* 23.

4 *A cõtrario effectu,*

The fourth argument is drawne from the contrary effect in the negatiue part: *Hee that loueth not mee, keepeth not my word.* As if hee should say: *Will not beleeue that I will come againe, or send them a comforter in the meane while till I come.*

5 *Ab authoritate verbi diuini,*

The fifth argument is taken from the authority of that word which was affirmed and spoken: *The word which yee heare is not mine, but the Fathers which sent me, ve.* 24.

6 *A Christi ipsius testimonio.*

The sixth argument is also drawne *à testimonio*, from Christs constant & continuall testifying hereof: *These things haue I spoken being present with you, ve.* 25.

7 *A Spiritus sancti testimonio.*

The seuenth from the testimony of the holy Ghost: *But the comforter which is the holy Ghost, &c. ve.* 26.

8 *Ab effectu pacis Christi in electis,*

The eighth is drawne from an effect which Christ worketh and performeth, which may be a sufficient, and most effectuall meanes against all troubles, to wit, *his leauing of peace with them, ver.* 27.

9 *Ab effectu amoris Christi in cordibus electorum,*

The ninth from a proper effect which the true loue of Christ should haue wrought in their hearts, to wit, peace & ioy: *If ye loued me, ye would verily reioyce, because I said, I go to the Father, vers.* 28.

10 *à fine dictorũ horum à Christo hoc tempore prolatorum,*

The tenth is taken *à fine*, the end why he spake that which he had said vnto them: *And now haue I spoken to you, before it come to passe, &c. vers.* 29.

11 *à fine quorundam dictorũ quæ*

The eleuenth and the last argument is also drawne *à fine*, from the end, cause, and reason why hee concealed

ceaſed many things. *Hereafter I will not ſpeake many things: for the Prince of this world cometh, and hath nought in mee.* ver. 30. *tempore futuro a Chriſto non ſunt proferenda.*

But it is that the world may know

1 That *I loue my Father,*

2 That *I performe this loue in effect:* to wit, *in doing as the Father hath commanded me,* ver. 31.

Trinity Sonday.

EVery one of the ſubſiſtances in the deity, are by themſelues in many places of holy Scripture moſt plainely ſet forth vnto vs: As the ſubſiſtence or perſon of the Father begetting the Sonne *ab æterno*, and creating all things by the Sonne: The perſon of the Sonne being begotten, creating the world (being God with the Father) and redeeming his people. The perſon of the holy Ghoſt neither made, created, nor beggotten, but proceeding from both, being God with both: and therefore a worker with both, in the creation, but chiefly in the recreation, regeneration, and ſanctification of all the elect. Doctrine of the ſubſiſtence, in the Trinitys

Now becauſe theſe three perſons are not three Gods, but one God, by theſe ſubſiſtences, not diuided (though diſtinguiſhed) in theſe perſons combined and vnited: The fathers of the Chriſtian Church haue (in the principall Scriptures culled out for their Leitourgie) not omitted the confirmation alſo of this deepe point of *Theology*, the myſtery of the holy *Trinity*, appointing two portions out of the old Teſtament, and three out of the new, for the proofe and manifeſtation thereof. Reaſons of the Churches choſing of Scriptures for this day,

Mor. Prayer.
1 Leſſ. *Gen.* 18.

Parts.

The firſt text of Scripture is written, *Geneſis* 18. where *Moſes*

1 *Elohim* appeared to *Abraham* in three perſonall diſtinct Angels.

First, ſheweth that God appeared to *Abraham*, the which God *Moſes* nameth the Lord, ioyning the name *Elohim*

Elohim of the 3. persons vnto the name of *Iehouah*, the name of the diuine essence and vnity of the God-head: *Moses* seeing how God appeared to him, that is to say in 3. Angels, whom *Abraham* tooke for three men. *ver.* 1.2.

2 *Abraham* spake to one as to three and to three as to one

Secondly, *Abraham* in his entertaining of them, spake to one as to three: when he said, *Lord, if I haue found fauour now in thy sight, go not I pray thee from thy seruant*, an ordinary familiar speech vsed by all the faithfull, when they speake to *Elohim* all three persons together, giuing them the essentiall title of the God-head vnder the name *Iehouah* or *Adonai*. ver. 3. to the end of the 8.

3 The Angels phrases of speech are both plurall and singular,

Thirdly, in the question which they propounded to *Abraham, then they said vnto him, where is* Sarah *thy wife*, ver. 9. *And he said*, (that is the Lord, as ver. 13. and 14. ver. 10) *I will certainely come againe to thee according to the time of life, and* Sarah *thy wife shall haue a sonne, &c.* vnto the end of the 12. verse.

4 *Iehouah* by the 3 Angels expostulated with *Abraham*, 5 The men did rise vp, and *Iehouah* said,

Fourthly, in the Lords reproouing question, or expostulation with *Abraham* about *Sarahs* laughing, verse 13. 14. 15.

Fiftly, *Moses* saith, *the men did rise vp from thence, and looked toward* Sodome, ver. 16. *And the Lord said: shall I hide from* Abraham *the thing which I do.* ver. 17. 18. 19. There is Gods reueaming of the cities destruction to *Abraham. Then the Lord said, because the cry of* Sodom *and* Gomorrhe *is great &c.* ver. 20. 21. There is Gods determination of the execution of his iudgement.

6 *Abrahams* supplicating for *Sodome*, and *Iehouahs* answering him.

Sixtly, it is manifest that God by these three Angels spake to *Abraham*, euen God in three persons, by these three persons, these heauenly persons, not onely by that which first, *Moses* relateth before, but secondly, also by *Abrahams* earnest supplication for *Sodome* in sixe seuerall requests, and the Lord answering euery time, verse twentieth two *ad* thirtieth two: & thirdly, by that which *Moses* relateth in these words: *And the Lord went his way when he had left communing with* Abraham, *&c.* ver. thirtieth three to the end

end of the chapter.

Eue. Prayer.
1 Leſſ. *Ioshua* 1. Proofes for the doctrine of the Trinity.

In the ſecond Scripture written *Ioshua* the firſt chapter it is ſaid,

1 *Iehouah* Father, Sonne, & holy Ghoſt ſpake to *Ioshua*.

Firſt, that *Iehouah*, that is, Father, Son, and holy Ghoſt, *ſpake vnto Ioshua the ſonne of Nun*, verſe 1. All three are reduced vnto one eſſence, where it is ſaid, vnto *the land which I giue them*, verſe 2. Alſo *Euery place haue I giuen you that the ſole of your foote ſhall tread on*, ver. 3. 4. *No man ſhall be able to withſtand thee all the daies of thy life* (It was *I am* that ſpeake to him *Iohn*, 8. 58.) *as I was with* Moſes, *ſo will be with thee*, verſe 5. It was the third perſon in the Trinity from whom proceeded the graces and gifts of ſtrength, valiancy, valor, and good courage, meditation in the booke of God day & night, with all other good gifts commended and and commanded to *Ioshua*, as verſe ſixe, ſeuen, eight, nine, *Haue not I commanded thee, ſaying, be ſtrong and of a good courage.*

2 *Iehouah Elohim* made the promiſe to *Ioshua* and encouraged him to fight his battels,

Secondly, that it was *Iehouah Elohim* who made this promiſe and ſo incouraged *Ioshua*, appeareth by that effect which Gods voyce and word tooke: firſt, in *Ioshuaes* charge and precept to the officers of the people, to the *Reubenits*, *Gadites*, and halfe the Tribe of *Manaſſeh*, ver. 10. to the end of the 15. ſecondly, in the peoples yeelding obedience to *Ioshuaes* iniunctions, and their incouraging of their Captaine with the word of the Lord before ſpoken, onely *be ſtrong* (that is in the Lord) *and of a good courage*,

Mor. prayer.
2 Leſſ. *Math.* 3.

The third Scripture for this day writen *Matthew* 3. being the ſecond Leſſon for morning prayer, wherein the Euangeliſt maketh records.

1 *Iohn Baptiſt* preached in the name of the three perſons.

Firſt, of the time, place and authority of *Iohn* the *Baptiſt*, his preaching, ſtraitneſſe of life, and baptiſme, verſe 1. to the end of the 12.

Secondly, of S. *Iohns* baptizing of our Lord Ieſus, the Author

2 *Iohn Baptist* baptised our Lord one of the three persons manifested in the flesh.

Author and institutor of this Sacrament, *verse* 13. 14 15.

3 The proofe and sequele of all by the chiefe testimonies of all,

Thirdly, the sequele, proofe and approuing of this baptisme, and of Christ the person baptized by a most perspicuous confirmation of the mysterie of this holy and sacred Trinity.

1 *In patre testificante*

2 *In filio testificato.*

3 *In spiritu sancto super filium descendente & veniente.* ver. 16.17. to the end of the chapter.

1

2

3

Epistle

Reuel. 4. chapter, Scope of it, is a reuelation of the mystery of this holy Trinity,

The fourth Scripture is *Reuelation* 4. chapter *ver.* 1. to the end of the chapter: Wherein the mysterie of the holy Trinity is declared vnto Saint *Iohn* in *a vision of Iehouahs holy and glorious Maiestie.*

1 By a description of the throne and him that sate on it,

First, in *the description of the throane and him that sate thereon.* ver. 1. 2. 3.

2 By a description of the concomitants and attendants vpō this throne,

Secondly, in expressing the concomitants of this Maiesty and throne, with the ornaments and other things gracing this throne, *ver.* 4. to the moity of the 8. *ve.*

3 By a congratulation of all the elect vnto this vnity in Trinity.

Thirdly, in a relation of the praises which are ascribed to this vnity of Essence in Trinity of persons.

1 By the 4. beasts, in the rest of the 8. *ver.* and in the 9.

2 By the 24. Elders in the 10. and 11. *verses*, the end of the chapter,

Gospell

1 Ioh. 3. 1. ad 15. Summe of this Scripture,

In the fift Scripture written, *Iohn* 3. 1. to the end of the 15 *ver.* the Euangelist in the dialogue betweene our Sauiour and *Nicodemus* concerning regeneration proueth plainely the truth of this point of our Christian faith concerning the mystery of the Trinity. For *Nicodemus* acknowledgeth the person of the Father, and the Sonne, in these words, *a teacher come from God*, ver. 2. the person of the holy Ghost in these words of Christ, *Verely, verely, I say vnto thee except a man be borne of water and the spirit he cannot enter into the kingdome of God.* ver. 5.

It

The vse of this holy Scripture.

It is a singular and most excellent Scripture to shew the way to heauen here vpon earth: the way to be Christs true Disciples and his deere sheepe, as the Scripture appointed for the Gospell vpon Tewsday in Whitson-weeke describeth the false sheepeheard, and the true.

Parts.

In this text of Scripture regard

1 Occasion.

First, the occasion of Christ his doctrine and instruction, *ve.* 1. and in a part of the second *ve.*

2 Doctrine.

Secondly, the doctrine & instruction it selfe, from thence to the end of the 15. *ver.*

Circumstances of the occasion foure.

The occasion is deliuered and related in these circumstances: first, in the person, name, or calling of him that ministred this occasion: secondly, in his action, *he came to Iesus*: thirdly, in the time when he came, *by night*: fourthly, in the end of his coming, to confesse Christ, or to confer with him, to be instructed of him, *ver.* 1. 2.

1.
2.
3.
4.

The Doctrine is deliuered in forme of a Dialogue.

Our Sauiour Christ his instruction is deliuered in manner of a dialogue, as catechizing this old ignorant doctor vpon one of the first points of religion, wherein he was as blind as a beetle, though a teacher in Israel. Of this dialogue there is

Parts of the Dialogue.

1 Proposition concerning regeneration.

First, a generall proposition set downe by our Sauiour, *verse* 3. concerning regeneration, prouoking and vrging *Nicodemus* to answere and reply, though he did it but rudely, as *verse* 4.

2 Explanation of this generall proposition by setting downe the manner how it may be.

Secondly, Christ makes a particular explanation of his former generall proposition, telling, expounding and shewing the manner how this may be, to wit, *of water and the spirit.* ver. 5.

3 Explanation proued by a distinction.

Thirdly, our Lord prooueth this his explanation by a distinction of the two sorts of births, *That which is borne of the flesh, is flesh, &c.* ver. 6.

4 The generall proposition is concluded.

Fourthly, our Sauiour concludes the generall proposition by preoccupating and preuenting *Nicodemus* his marualing at the strange words and new proposition which was first set downe, *Marualle not that I said vnto thee. &c.* ver. 7.

Fifthly,

God by his grace & spirit incourageth *Iosh.* and the, &c.

Lieutenant on earth to bring his people ouer *Iordaine*, into the promised land, did conquere & ouercome those enimies of God which lay in his way. And how he and Gods people do acknowledge these victories to proceed from the victorious Lyon of *Iudaes* Tribe.

Likewise in the two portions of the new Testament, the Christian Church is first, exhorted vnto the practise of the first fruite of faith, which is loue one towards another, and secondly, there is an example *Luke* 16. (& that a most fearefull one) of the punishment of him which was vncharitable and vnmercifull, without loue towards him that stood in greatest neede of his charity and helpe,

Summe of the Epistle & Gospell.

In the chapter appointed for morning prayer, first Lesson written *Iosh.* 10, the text sheweth

Mor. prayer.
1 Less. *Iosh.* 10

Parts.

1 *Iosh.* distresse.

First, how this great Captaine *Iosh.*, one of the worthies of the world was in great straite by reason of the fiue Kings of the *Amorites* which besieged *Gibeon*. ver. 1. to the end of the 7.

2 Gods incouraging him.

In the second part of the chapter is related Gods incouraging of *Iosh.* and the discomfiting of the enemies, and in their fight how the haileston es slew more then the Israelites slew. *ver.* 8. to the 11.

3 Gods promise to him of future victories

In the third part how the Lord assured *Iosh.* of future victories by an extraordinary signe contrary to nature, to wit, of Gods staying the course and motion of the Sunne at *Iosh.* prayer. ver. 12. to the 14.

4 How *Iosh.* vanquished the fiue Kings.

In the fourth part the text sheweth how *Iosh.* dealt with these fiue Kings which were hidden in the caue, *verse* 15. to the end of the 27.

5 Of his taking of many cities and the King of Gezer.

In the fifth & last part the text makes relation of *Iosh.* taking of *Makkedah*, *Libnah*, and *Lachish*, of slaying the King of *Gezer* of his taking the cities of *Eglon*, *Hebron*, & *Debir*, ve. 28. 43. to the end of the chapter.

Eue. Prayer.
1 Less. *Iosh.* 22.

In the Scripture set out for the first Lesson at euening prayer *Iosh.* 22. may be seene what care the ten Tribes and the

the halfe Tribe tooke for the true obseruation of the worshipping of God aright, in the place where the Tabernacle was (the place which God had appointed to put his name there) in being iealous of the two Tribes and the halfe, who had built an Altar only for a thankfull memoriall, and witnesse, after they were returned to their possessions.

Summe of the text.

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Parts.

1 *Ioshuaes* commendation of the two Tribes and the halfe, & his exhortation to them.

Secondly, the two Tribes build an Altar, whereof when the other Tribes and the halfe heard of, they were reproued. *ver.* 10. to the 20.

2 Emulation of the ten tribes and the halfe, at the two tribes.

Thirdly, how the two Tribes and the halfe answered their brethren as touching this matter. *ver.* 21. to the end of the 29.

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Fourthly, the acceptation of this answere by *Phineas* the Priest, and the Princes of the congregation: with their relation hereof vnto the children of Israel, who praised God for it, and would not go against them in battle, *ver.* 30. to the 34. the end of the Chapter.

4 *Phinehas* his acceptation of this answere.

In the Epistle for the day written, 1. *Ioh.* 4. 7, to end of the 21. *verse*, which is the end of the chapter, the fathers of the Church haue made choise of a most speciall and principall exhortation, made by the pen of that louing, and beloued Disciple, concerning brotherly loue, the principall fruit of the Spirit (as S. *Paul* witnesseth, *Gala.* 5. 22.) the first day of S. *Iohns* Calender, the last of the yeare: the first to begin the yeare with, to proceede therein, and the last to make it vp withall. This Scripture comprehends

Epistle

1. *Ioh.* 4. 7. ad 21, Principal scope & drift thereof.

Parts of this text.

First an exhortation, conteining and propounding this doctrine of loue. *Beloued let vs loue one another*, in the first part of the 7. *verse*.

1 Exhortation

5 *Nicodemus* is dehorted from maruailing at this doctrine of regeneration.

Fiftly, Christ Iesus vrgeth the point of dehorting *Nicodemus*, by a *simile*, wherein he resembles the wind and breathing of the holy spirit to the ordinary spirit and wind that bloweth, *Spiritus vbi vult spirat, &c.* ve. 8.

6 A reioynder of *Nicodemus* to Christs answere, though it was full and peremptory,

Sixtly, *Nicodemus* (as not contented with Christs answere, though it was true, full and peremptory) in a third speech he makes a reioynder to Christs answere, a slender, a lamentable and most ignorant reply, like many in our Courts of Chancery and else where, and like those idiots, who in reasoning and disputing, do either deny the conclusion, or begge the question, saying, as *Nicodemus* saith heere: *How can these things bee*, verse nine. For which cause euen for his crooked and senlesse talke Christ takes him vp roundly,

Christ answeres the old Doctors reply 3 waies.

1. 1 Condemning him of grosse and shameless ignorance. *Art thou a teacher in Israel and knowest not these things* ver 10.

2. 2 Pronouncing the truth & certainty of Diuine knowledge, *Verily, verily, I say vnto thee: we speake that which we know, &c.* ver. 11.

3. 3 Not excusing but pitying the ignorance and incredulity of the Iewes. *If when I tell you earthly things, yee beleeue not, &c.* ve. 12.

9 S. *Iohn* relates two vnanswerable reasons to maintaine his thesis withall.

In the seuenth place, or seuenth part of this Scripture, *S. Iohn* relateth two impregnable reasons, which our Lord alleageth to maintaine his proposition withall, or rather his conclusion,

1 Reason from Christs Diuinity in his omnipotent Ascension.

The first is taken from a most sure ground, Christs Diuinity in his omnipotent Ascension, and Diuine descension. *For no man ascendeth vp to heauen, &c.* verse thirteenth,

2 Reason from the publication of the Gospell which is 1. resembled to the lifting vp of the serpent,

The other is taken from the publication of this truth, the holy ministery and preaching of this word, wherein the preaching of the Gospell of Christ Iesus, the preaching of the crosse is

1 Resembled to a course vsed in the time of the law, by

Moses

Moses, to wit, his lifting vp of the serpent in the wildernesse, *verse* 14.

2 The end of this ministery is expressed, the end why Christ must thus be exalted and lifted vp, both by his death vpon the crosse, and by the preaching of the crosse, *that whosoeuer beleeueth in him should not perish, but haue life eternall*, verse 15. which our Sauiour Christ cals the kingdome of God, whereunto none can enter except he be borne againe, as he said before,

2 The end of this preaching is declared.

The first Sonday after Trinity

IN the former part of the yeare the Christian Church hath chosen out such principall and remarkeable portions of Scripture for the most part as may best confirme and establish Gods people in the maine grounds of the *theoricke* and *contemplatiue* part of Christian Religion. To wit, in the truth of God, concerning Christs *Aduent*, his *Incarnation*, his *Birth*, *Circumcision*, *Baptisme*, *Life*, *Preaching*, *Fasting*, *Prayer*, *Suffering*, *Death*, *Resurrection*, *Ascension*, his *Sending downe the holy Spirit*, and concerning the *Mystery* of the holy *Trinity*.

Coherence of the combinations of the Scriptures for the former part of the yeare with these that follow in the 25 Sondaies after Trinity.

The former serues for Theory.

But now in the twentieth fiue Sondaies after this feast of *Trinity* (which make vp the other halfe of the yeare) they chosen such texts of holy Scripture as may most fitly stand Gods people in stead for their obedience and practise of this truely knowne and professed Christian Religion.

The latter serues for practise.

Heere therefore shall we finde either dehortations from sinne, vice, and wickednesse, or exhortations to righteousnesse, vertue, and holinesse. Heere shall we finde examples to terifie vs from the one, or promises and rewards to perswade vs to embrace the other,

Generall drift of all the Scriptures following

For example sake we may behold in the two out of the old Testament, chosen for the first Sonday after Trinity, how *Ioshua* or Iesus, appointed by the greatest Iesus for a Lieutenant

Summe of the two first Lessons

God by his grace & spirit incourageth *Ioshua* and the, &c.

Lieutenant on earth to bring his people ouer *Iordaine*, into the promised land, did conquere & ouercome those enimies of God which lay in his way. And how he and Gods people do acknowledge these victories to proceed from the victorious Lyon of *Iudaes* Tribe.

Likewise in the two portions of the new Testament, the Christian Church is first, exhorted vnto the practise of the first fruite of faith, which is loue one towards another, and secondly, there is an example *Luke* 16. (& that a most fearefull one) of the punishment of him which was vncharitable and vnmercifull, without loue towards him that stood in greatest neede of his charity and helpe,

Summe of the Epistle & Gospell.

In the chapter appointed for morning prayer, first Lesson written *Ioshua* 10, the text sheweth

Mor. prayer.
1 Less. *Ioshua* 10

Parts.

1 *Ioshuaes* distresse.

First, how this great Captaine *Ioshua*, one of the worthies of the world was in great straite by reason of the fiue Kings of the *Amorites* which besieged *Gibeon*. ver. 1. to the end of the 7:

2 Gods incouraging him.

In the second part of the chapter is related Gods incouraging of *Ioshua* and the discomfiting of the enemies, and in their sight how the haileſtones slew more then the Israelites slew. *ver.* 8. to the 11.

3 Gods promise to him of future victories

In the third part how the Lord assured *Ioshua* of future victories by an extraordinary signe contrary to nature, to wit, of Gods staying the course and motion of the Sunne at *Ioshuaes* prayer. ver. 12. to the 14.

4 How *Ioshua* vanquished the fiue Kings.

In the fourth part the text sheweth how *Ioshua* dealt with these fiue Kings which were hidden in the caue, *verse* 15. to the end of the 27.

5 Of his taking of many cities and the King of Gezer.

In the fifth & last part the text makes relation of *Ioshuaes* taking of *Makkedah*, *Libnah*, and *Lachish*, of slaying the King of *Gezer* of his taking the cities of *Eglon*, *Hebron*, & *Debir*, ve. 28. 43. to the end of the chapter.

Eue. Prayer.
1 Less. *Ioshua* 22.

In the Scripture set out for the first Lesson at euening prayer *Ioshua* 22. may be seene what care the ten Tribes and the

the halfe Tribe tooke for the true obseruation of the worshipping of God aright, in the place where the Tabernacle was (the place which God had appointed to put his name there) in being iealous of the two Tribes and the halfe, who had built an Altar only for a thankfull memoriall, and witnesse, after they were returned to their possessions. Summe of the text.

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First an exhortation, conteining and propounding this doctrine of loue. *Beloued let vs loue one another,* in the first part of the 7. *verse.* 1 Exhortation

N Secondly,

2 Confirmatiõ

Secondly, it containes reasons vrging this exhortatiue doctrine, from the other part of the 7. verse to the end of the 20. verse.

3 Conclusion.

Thirdly, a conclusion, *And this commandement haue wee of him, that he which loueth God, should loue his brother also.* ve. 21.

Gospell *Luk.* 16. 19. to the end of the chapter.

In that portion of Scripture set a part for this daies Gospell being *Luke* 16. 19. to the end of the chapter we haue a picture of an vnmercifull & vncharitable man, without any loue to God or his neighbour and therefore hated of God for his labour. Our Sauiour Christ hauing in the precedent Gospell discourſed of regeneration vnto *Nicodemus* and the Iewes, telling them that whosoeuer hath not the celestiall and spirituall, which is the second birth, cannot see or enter into the kingdome of heauen, will now in this Gospell shew by examples (of a wicked rich man, and an honest patient poore man) the estate of the regenerate and godly, as also of the vnregenerate and vngodly, in this life and in the life to come.

Summe of this Gospell, Coherenece of this with the former Gospel,

Vse of this Gospell two-fold.

1. 2.

1 To teach vs a principall duty and fruite of regeneration, the shewing of mercy, a fruite of sincere loue.

2 And to teach vs to detest the vaine pelfe & pleasures of the world: so that though they shall increase vpon vs, not to set our hearts vpon them: Nor that we should thinke that they are giuen vs to keepe, or to abuse, in spending them. But rather to distribute them & cast them vpon the poore, euen vpon the waters, where after a few daies we shall find them.

Three sorts of men to be looked vpõ in this Gospell.

In this portion of Scripture we must looke vpon two sorts of men with both our eyes; and vpon a third, who sets vs downe the state of them both: that with the eyes of our vnderstanding, of our hearts, soules, & mindes, we may the better see them.

1 Vpon a rich man for three causes.

1. 2.

First we will looke vpon the rich man with our right eye, for he is a goodly sight to behold, being

1 Clothed in purple without

2 Fine linnen within

3 Faring

3 Faring, first, wel, secondly, & delicately euery day. *v.* 19.

Secondly, we will behold *Lazarus* with the left eye, ouer our shoulders, or through our fingers, and why,

2 Vpon *Lazarus* wee looke with our left eye for fiue causes,

1 *He is a begger,* 1.

2 *He lyeth* (like a spitler) *at the rich mans gate.* 2.

3 *He is full of sores.* ver. 20. from such a creature we will turne our faces, and our backes too, For 3.

4 He is so miserable that he desireth (a dogs almes) *the crummes that fall from the rich mans table:* a very base minded beggar that hath no wit to aske a greater almes. 4.

5 So loathsome is his body to be looked vpon, and that because his vlcers are so noisome, and the poore man left helpelesse of Physicke & Surgery, that *the tongues of the dogs* (not the hearbe Dogs-tongue) are faine to be his balmes and oyles to embrocate his sores, and as externall captaplasmes to abate the fiery heate of his furious malady. ve. 21. 5.

These and such sights, would cause the turning of a dainty stomack, if the eye should only behold them.

Thirdly, S. *Luke* after all this tels vs,

First, of the conclusion, and determining of the poore mans misery.

Secondly, of the introduction and beginning of the rich gluttons vnhappinesse. This he doth, first, by speaking of the death of them both, which was their common end, secondly, by setting downe their seuerall estates while they were both dead and aboue the ground.

3 The end of the poore mans misery, and the beginning of the rich mans vnhappinesse: *Lazarus* his spirituall and Angelicall buriall.

First, in stead of an hearse and foure men to cary him, *Lazarus* hath an heauenly and spirituall portage, by blessed Angels, not to any other graue then into *Abrahams bosome.*

Rich mans earthly exequials.

The rich man wants no exequials or funerall rites and ceremonies while his body was on earth, *ver.* 22. But being soule and body in earth, and in the depth of earth in hellish torments, was there tossed vp & downe of the hellish hags & feends, where (he blaring out his tongue like a thirsty dog) *saw* Abraham *a far off and* Lazarus *in his bosome.* ver. 23.

The rich mans repentance in hell & his two-fold supplicatiō

The sense of whose torments and beholding of *Abraham* and *Lazarus* draue him.

First, to cry, to intreate and speak for himselfe. *Father Abraham haue mercy on me, and send* Lazarus. *ver.* 24. To which request he receiues a two-fold answere.

1 *Sonne, remember that thou in thy life time, &c.* ver. 25.

2 *Besides all this there is a great gulfe set, &c.* ver. 26.

2. Secondly, *Dives* will play small game before he will sit out, and therfore is a petitioner the second time. He saw that himselfe was cassiered, that for himselfe in hell there was no mercy, therefore in heauen no redemption: he supplicates for his fiue brethren. *ver.* 27. 28.

To this *Abraham* answeres him, *They haue* Moses *and the Prophets*, ver. 29.

The gluttons exception to *Abrahams* answere,

The damned glutton takes exception to this answere: and as a man not resolued, reasons still against the truth which *Abraham* spake concerning that ordinary course which God taketh in conuerting of men. *Nay father* Abraham: *but if one came vnto them from the dead, they will amend their liues.* ver. 30.

Abrahams answere to the cauill of damned *Dives*.

Vnto this his cauil he receiues also *Abrahams* answer most peremptorily set downe, which is this: *If they heare not* Moses *and the Prophets, neither will they be perswaded, though one rise from the dead againe.*

The second Sonday after Trinity.

Reasons for the choise of these 4 Scriptures,

BEcause obedience to God and mutuall loue one towards another, are the ends of the two great commandements as Christ Iesus saith, *Math.* 22. therefore do the Authors of our Leitourgie, in this their choise, proceed in selecting of Scriptures accordingly.

Scope of the two first Lessōs

For the two Scriptures of the old Testament do giue vs to vnderstand

vnderstand: first, that though Gods people Israel were sold into the hands of *Iabin* the King of *Canaan* for their sinnes wherein they continued; yet vpon their repentance and obedience to God, the Lord was mercifull to them in raysing vp *Deborah* a Propheteſſe, to iudge and rule them, and to be a meanes of their deliuerance out of the hands of *Sisera*, the generall of *Iabins* army. For which cause, secondly, *Deborah* and *Barak* the two instruments of this deliuerance do make a memorable *Halleluiah* and thanksgiuing to *Iehouah* after the victory which he gaue them.

Scope of the Epistle & Gospell

The first of the Scriptures of the new Testament is an exhortation to constancy, and perseuerance in our contemning the world, and continuing in mutuall loue one towards an other: The second which is the Gospell, tels vs in a parable, how Christ the great feast maker shewes his vnspeakble loue to all men: and therefore makes seuerall kinds of inuitations of diuers sorts of guests, vnto the great and gracious supper of faith, obedience to God, and mutuall loue to the brethren & beloued of God. Howbeit most of them, if not all, proue vnthankfull recusants, and vnmannerly, and therefore vnworthy.

Mor. Prayer.
1 Lect. *Iudges* 4,
Parts.
1 God punisheth his people for their sinnes.
2 God is mercifull in his punishments.

The first of these foure Scriptures, *Iudges* 4. doth in the First part let vs see that Gods iudgement followed the wickednesse of his owne people, in that the Lord stirred vp that mighty King of *Canaan* (which had 900 Chariots of iron, to vexe the Israelites very sore for twentie yeares together. *ver.* 1. to the end of the third.

In the second part of the chapter is related, how the Lord was mercifull vnto his people and therefore deliuered them out of the hands of this their strong enemy, as

1 By the destruction of the host & army of *Iabin* by the aduise of *Deborah* & aide of *Barak*. v 4. to the end of the 16.

2 By the dishonorable death of *Sisera* (that fled away on foote) who died by the hands of a woman, *Iael*, *Hebers* wife *v.* 17. to the end of the 24. the end of the chapter.

Euē. Prayer.
1 Lesſ *Iudges* 5.

Parts.
1 *Deborah* and *Barakes* thanksgiuing to God.
2 Their exhortation to Kings and Princes to heare this song.
3 A speciall incitation of her selfe and her assistant to thanksgiuing
4 A description of the enimies force and of Gods power in ouercoming it.
5 *Siseras* death
6 *Deborahs* conclusion of her song with a prayer.

The second of the foure Scriptures is, *Iudges* 5. chapter, containing

First, a congratulation of *Deborah* and *Barak* vnto the Lord their God for his auenging of Israel. *ver.* 1. 2.

Secondly, an inuiting or incitatiue exhortation vnto Kings and Princes to heare this song. *verse* 3, to the end of the 11.

Thirdly, *Deborahs* speciall and couragious prouoking of her selfe and *Barak* her assistant, vnto thanksgiuing in her rehearsing vp those Tribes which helped; and those which ioyned not with them are by her reproued. *ver.* 22. to the 28.

Fourthly, she doth in her song describe

1 The multitude and strength of her enemies. *ver.* 19.

2 Gods power and heauenly strength, with the meanes which he vsed to accomplish his purpose. *ver.* 20. to the end of the 23.

Fiftly, the text sets downe the manner and meanes of *Siseras* death, by the wife of *Heber* the *Kenite*. *v.* 24, to the 30.

Sixtly, she concludes her song with a couragious prophetical and constant prayer.

1 Against al Gods enemies for their destruction: *So let all thine enemies perish ô Lord,*

2 For all Gods friends and louers, *but they that loue him shall be as the sunne that riseth in his might.* ver. 31. to the end of the chapter.

Epistle.
1 *Ioh.* 3. 13. *ad* 14

Parts.
1 Dehortation
2 Exhortation

The third of the 4 Scriptures written 1. *Ioh.* 3. 13. containeth,

1 A dehortation, 2. an exhortation, 3. an inference, conclusion or corrolary vpon both.

The dehortation is, *Maruaile not my brethren though this world hate you.* ver. 13.

The reasons of this dehortation whereby *explicite* he perswades to mutuall loue, are in the 14. 15. 16. 17. *verses.*

The exhortation is framed not for an intent of an outward loue *in word and tongue onely*, but a loue in the right man-

manner,& of the beſt faſhion,to wit,*in deed and in truth*.v.18. The grounds and reaſons of this exhortation, are in the 19. 20.21. and 22.*verſes*.

The concluſion or inference vpon the premiſed dehortation and exhortation is in theſe words. *This is then his commandement, that we beleeue in the name of his Sonne Ieſus Chriſt and loue one another, as he gaue commandement*.ver.23. Concuſion or inference vpon the premiſes.

The perſwading reaſons wherof do follow, *ve.*24.which is the laſt verſe of the chapter,

In the fourth Scripture choſen for this daies Goſpell, written *Luke* 14. *ver.*16.to the end of the 24. *ver.* Chriſt Ieſus doth in a parable ſet downe the courſe which God taketh in calling men to his kingdome. Shewing that no excuſes wil ſerue the turne here,much leſſe at the day of iudgement, for ſuch as refuſe (though with excuſes) being called to come,ſhall be counted vnworthy to taſt of the heauenly and ſpirituall danties at the Lords board in the kingdome of grace,or in the kingdome of glory. *Goſpell Luk.* 14. 16. *ad* 24. Scope & chiefe drift of this Goſpell.

For as in the former Goſpell we might heare that the wicked rich mans intreaty for himſelfe or his fiue brethrē while he was in hell,was to no purpoſe to anſwere for his incredulity & diſobedience to God, or his ſauage vnmercifulneſſe to poore *Lazarus*: So in this portion of Scripture it will appeare that notwithſtanding the excuſes, Coherence of this with the former.

1 Of the farme-buier, which ambitiouſly deſired to bee haſtily rich,

2 Or of the oxe-buyer, that careleſſe worldling which was not at leiſure,

3 Or of the voluptuous nnd fleſhly liuer, the new married man, who ſaid, *I cannot come*: yet was the ſentence definitiue pronounced againſt theſe inuited gueſts.

In the parable we may conſider { generals and ſpecials } Conſiderations in the parable are two-fold.

The firſt generall is concerning him that made this feaſt, who it was, *a certaine man*, Two generals 1.

2. The second is, what he did. *He made a great supper*, therefore the certaine man is a great man: which is also proued by his generall inuitation, *he bade many*, ver. 16:

Two specials, The specials are

1. 1 The inuitation of guests, *ver.* 17.

2. 2 The commination or threatning of the vnthankfull, though inuited guests. *ver.* 24.

Inuitation twofold, The inuitation is two-fold { the first, the second, } summons

At the first summons three kinds of guests are inuited. At the first summons, or former call, three sorts of guests are inuited.

1. 1 The worldly Farmer. *ver.* 18.

2. 2 The Marchant grasier, or the carking and caring carle, the husbandman. *ver.* 19.

3. 3 The fleshly and voluptuous new maried man. *ver.* 20:

Second summons is two-fold. The second summons occasioned through the contumacy, vnwillingnesse, and vnthankfullnesse of the three (which were first called) is also two-fold. For

1. First, the seruant returnes and brings answere to the goodman of the house, and feast-maker, who in his anger causeth to be inuited foure other sorts of guests: first, the poore: secondly, the maimed: thirdly, the halt: fourthly, the blind. *ver.* 21. 22.

2. The second call of the the latter inuitation (occasioned hereupon, that there was roome for more guests, though foure sorts were called already) is, *Go out into the high waies and compell them to come in, that mine house may be filled*, verse 23.

The great Maister of al, threateth all the vnworthy. The ground of which call and commandement, is a resolute sentence, or commination in the anger and indignation of the great maister of the feast. *For I say vnto you, that none of those men which were bidden, shall tast of my supper.* verse 24.

The

The third Sonday after Trinity.

AS pride and haughtineſſe of minde are the poyſon and deſtruction of the gifts and bleſſings of God, in men and Angels: ſo humility, meeknesſe, and patience, long ſuffering, and brotherly kindneſſe, are the antidotes and preſeruatiues of all graces, and gifts, and of all bleſſings which God beſtowes vpon men in this life: wherefore there is a moſt fit choyce of two Scriptures out of the old Teſtament: both which are examples,

Principal ſcope of theſe foure Scriptures,

Summe of the two firſt leſſons in two contrary examples,

Firſt of humility in *Hannah*, who after her obteining of a child by her prayer to God, in her meeke, modeſt, & ſhamefaſt kinde of ſpeech vnto God, not vttering words that were audible to mens eares. 1. *Sam.* 1. 13. doth in her thankeſgiuing to God, who gaue her the child, dehort from proud & preſumptuous ſpeeches, and diſſwade from arrogancie in words, *chap.* 2. *ve.* 3.

1 *Hannah*,

A ſecond example we haue on the left hand, and contrary ſide, concerning the pride, raſhneſſe, and preſumption, the violence, filthineſſe, and villany of *Elies* ſons, with Gods iudgement vpon them, and vpon their father, not puniſhing them for the ſame. S. *Peter*, that warme ſpirited Apoſtle, who was taught humility, both by the humble life and doctrine of his maiſter, frames an exhortation to this purpoſe in the Epiſtle. And our Sauiour Chriſt being full of patience and long ſuffering; yea, humility it ſelfe, vttereth three parables to this purpoſe in one chapter, whereof two are ſet out for the Goſpell, to wit, that of the loſt ſheepe, and that of the loſt groat.

2 *Elies* ſonnes,

Summe of the Epiſtle and Goſpell,

In the firſt of the foure Scriptures. 1. *Samuel.* 2. the text doth

Mor. Prayer. 1 Leſſ, 1 *Sam.* 2. *Part.* 1

Firſt ſet downe the humble and lowly ſong and prayer of *Hannah*, *ve.* 1. to the end of the 10.

1 *Hannahs* ſong and prayer,

In

2 A report of *Samuels* vprightnesse, and the Priests sonnes wickednesse.

In the second part the text makes report,

1. Of *Samuels* faithfull ministering vnto the Lord before *Eli* the Priest, *ve.* 11. So

2. Of the wickednesse, disorder, violence, and filthinesse of *Elies* sonnes, *ve.* 12. *ad* 17.

3 *Hannas* prouision and care for her son, and Gods prouidence towards her.

Thirdly, the text shews vs, what motherly prouision *Hannah* made for yong sonne *Samuel*, and how fatherly and graciously God dealt with her in blessing her with fiue children more, *ve.* 18. *ad* 21.

4 *Helies* fond reproouing of his children, and God his reproofe of him.

In the fourth place may be seene how foolishly and slenderly the fond father *Eli* reproued his wicked sonnes. But withall how God tooke the matter into his owne handes: and by a man of God sharply reproued him, and denounced iudgements against him, against his sonnes and posterity: howbeit the Lord promiseth to stirre vp to himselfe a faithfull Priest *that shall doe after his owne heart: vnto whom Elies posterity shall crouch for a peece of siluer, and a morsell of bread*, verse 22. to the end of the 36. which is the end of the chapter.

Eue. Prayer.

1, Less. 1, *Sam.* 3

1 A famine of Gods word for the filthy wickednesse of the Priests,

2 Gods calling of *Samuel* three times, & *Samuels* answering the fourth time

3 *Samuel* is made acquainted with Gods intent concerning the punishments of *Ely* & his sons.

4 *Samuels* relation hereof to *Ely*.

In the second Scripture written 1. *Samuel.* 3. appoynted for the first Lesson at Euening prayer, the holy Ghost shewes vs,

First, how for the wickednesse of *Ely* and his sons, God brought a scarsity of his word: *For the word of the Lord was precious in those daies, ve.* 1. 2. 3.

In the second part of the chapter, the text maketh mention of Gods three-fold calling of *Samuel*, and of *Samuels* answer and obedience at the fourth call, *verse* 4. to the end of the 10.

In the third, the holy Ghost tels vs how the Lord made his purpose knowne to *Samuel*, concerning the subsequent iudgements to be executed vpon *Ely* and his children, *ver.* 11. to the end of the 15.

In the fourth, how *Samuel* relateth the Lords purposed iudgements to *Ely*, *ve.* 16 to the end of the 18.

In

In the fifth, how God fauoured, blessed, and increased his gifts in *Samuel.*

1. In effecting that which *Samuel* spake.

2. In giuing him faithfulnesse, roundnesse and soundnesse in his place.

3. In Gods speaking to him, and reuealing himselfe to him by word, as before by vision, *ve.* 19. 20. 21. to the end of the chapter.

5 God increaseth his blessings in *Samuel*, as appeareth by three effects.

1.

2.

3.

Saint *Peter* in the third scripture for this day, written in his first Epistle, *Chapter* 5. *verse* 5. to the end of the 11. as an heauenly harper plaieth vpon the sweete instrument of exhortation, singing thereto a song and dittie of humility.

Epistle
1. *Pet.* 5. 5. *ad* 11
Scope of this text of Scripture.

Parts.
1 He sings a song of submission to the yonger.
2 Hee sings it to all.
3 Hee exhorts men to depend vpon God prouidence.
4 He strikes vp the measures of sobriety, temperance & watchfulnesse.
5 His prayer & praises to God.

First therefore he pipes to the yonger in speciall, the lesson of submission.

Secondly, to all in generall, as harping still vpon the same string, *ve.* 5. and 6.

Thirdly, he perswades all Gods people to depend vpon their Lord, and to cast all their care on him. *ve.* 7.

Fourthly, he exhorts to sobriety and watchfulnesse, alleaging most sound reasons for their watchfulnesse, and resistance of the aduersary, *ve.* 8. 9.

Fifthly, hee praieth to God for their confirmation, whereof assuring himselfe hee praiseth God for the same, *vers.* 10. 11.

Saint *Luke* in our fourth portion of scripture for this day, written, *chap.* 15. 1. to the end of the 10. put apart for the Gospell, sets forth, and commends vnto vs the singular and vnspeakeable loue of God in Christ, in his patience, long suffering, and mercifulnesse vnto vs poore wandering sheepe, most miserable and wretched sinners: So that notwithstanding mens vnthankfulnesse in comming to God so slackely, or their pride and impenitency in not coming at all, or their ignorance in comming vnwillingly: yet will

Gospell.
Luk. 15. 1. *ad* 10.
Scope and end of this Gospel, Coherence hereof with the former.

wil not the maister of the feast be without guests.

Christs compassion toward mankinde, and his patience in the expectation of sinners repentance.

Our Euangelist therefore will in this text giue vs a good relish and taste of the sweetnesse, I say, of Christs compassion, and mercy, his patience in waiting for the conuersion of wandring sinners, and his reioycing for their returne to the sheepe-fold, and true repentance for their wandring.

Parts of the text,

1 Occasion of their coming to Christ,

2 The Pharisies murmure at Publicanes good,

3 Christ remoues this blocke out of the way by 3. parables,

1 Of the lost sheepe.

2 Of the lost groat

3 Of the lost, or prodigall child,

First, Publicans and sinners heard of the gracious words which proceeded out of Christs mouth, whereupon they resorted to heare him, *ve.* 1.

Secondly, this being a scandall to the Phatisies and Scribes, causing them to murmure, and to reproach him with these wordes: *Hee receiueth sinners, and eates with them, vers.* 2.

Thirdly, our Lord therfore remoues this stumbling block, ouerthrowing the cauils and reproches of the Pharisies in 3. parables: all which are conteined in this chapter, and two of them in this Gospell, whereof

The first is of the lost sheepe, from the 3. *verse* to the end of the 7.

The second is of the lost groat, from the eighth verse to the end of the 10.

The third of the spendthrift, and prodigall child, vpon whom Christ the true sheepeheard, spends the rest of his speech, from the 11. *verse* to the end of the 31. which is the last *verse* of the *chapter*.

The fourth Sonday after Trinity.

Reasons and occasions of the choice of this text,

BEcause rashnesse in misiudging of other men, and selfe-loue in an ouer-weening of our selues, and carying of sinister opinions, and preiudicate affections of that which other men do or speake to vs: yea many times of that which God himselfe speaketh and doeth for vs, as also of such crosses as God inflicteth vpon vs. Forasmuch, I say, as these are great blockes and beames in our way to loue, and doe

interrupt

interrupt our mercifulneſſe one towards another: yea, they are as trumps and hinderances in our courſe of religion and godlineſſe towards God. Therefore the holy Ghoſt, in the two Scriptures out of the old Teſtament, will giue vs examples,

Summe of the 2 firſt Leſſons,

Firſt of *Samuel*, who walked vprightly, dealt plainly, and like an hypocrite, either with the Iſraelites, or with *Saul* their new-gotten King.

Secondly, of the Iſraelites, who in their owne opinions, and rash iudgments thought it better to be ruled by a king, then by a Iudge and Prophet. Theſe people therefore were payed home in Gods anger, euen by this King, of whom they made ſuch account, & thought they had gotten a great iewell of him.

Summe of the Epiſtle and Goſpell,

In the other two ſcriptures choſen out of the new Teſtament, 1. S. *Paul* doth exhort vs to be of his opinion concerning the afflictions of this life, and not to follow our owne fleſhly opinion, which thinketh, *that no affliction is pleaſant for the preſent time*. 2. Our Lord doth giue vs many precepts perſwaſiue and diſſwaſiue, to command and commend mercifulneſſe and brotherly kindneſſe vnto vs, and to forbid raſh and heady iudging and condemning of our brethren, being the occaſion and entrance into our owne ruine and condemnation.

Mor. Prayer. 1 Leſſ, 1 *Sam*, 12 *Parts.*

In the firſt Leſſon for morning prayer, written 1. *Samuel.* 12. the text

1 A relation of *Samuels* vprightneſſe, and the Iſraelites wickedneſſe,

Firſt manifeſteth to vs, the vprightneſſe and innocency of that holy man of God *Samuel*, *ver.* 1. *and* 5. that hee might thereby take occaſion (as hee doth indeed) in the ſecond part of the chapter, to taxe the Iſraelites, & to reaſon againſt them for their ſins and vnthankfulneſſe in receiuing Gods benefites, *ver.* 6. to the end of the 19.

2 A caueat to beware of defection and apoſtacy,

In the third part of the chapter *Samuel* diſſwades the Iſraelites from forſaking the Lord, and falling to a further defection and Apoſtacy: exhorts them to feare the Lord, and

to

to serue him in truth with all their hearts: which if they doe not, he denounceth iudgements against them and their new obtained King, *ve.* 20. *ad* 25. the end of the *chapter.*

Eue. Prayer.
1. Les. 1, *Sam.* 13
Summe and scope of it.

In the first Lesson for Euening prayer, written in the next chapter of the same booke, 1. *Samuel* 13. the holy Ghost sets vs downe an example (which we are to auoyde) of a bold, foolish, and rash hypocrite (though a King,) who supposed that hee might haue serued God after his owne fashion and will, and not as God in his word commandeth.

Parts.
1 Victory of *Saul* & *Ionathan* against the philistines.
2 Philistines seeke for a reuenge.

The first part of the chapter makes mention of the warre betweene the Israelites and the Philistines, and the victory which *Saul* and *Ionathan* obtained, *ve.* 1. to the end of the 4.

The second part sheweth how the Philistines seeke to be reuenged of the Israelites, and therefore gathered an Army like the sand of the sea in multitude, which put the Israelites to a plunge. When *Saul* saw that the people were in this straite, he offered a burnt offering, *vers.* 5. to the end of the 10.

3 *Samuels* reproofe of *Saul*, & denouncing Gods iudgements against him
4 The strength and pollicy of the Philistines, the weakenesse & insufficiency of the Israelites

The third part of the chapter containeth *Samuels* reproouing of *Saul*, and his denouncing of Gods iudgement against him, *ve.* 11. to the end of the 14.

In the fourth part the holy Ghost sheweth how strong and politicke the Philistines were, and how weake and vnfurnished the Israelites were, who had neither sword nor speare among them, *verse* 15. to the end of the 23. which is the end of the chapter.

Epistle
Rom. 8. 18. *ad* 23

Parts.
1 Doctrine touching the inequality of the afflictions heere, with the glory hereafter.

The third scripture written *Rom.* 8. 18. to the end of the 23. *vers.* containeth

First, a *Thesis*, as touching the inequality of the afflictions of this life, with the glory that shall bee *shewed to vs, vers.* 18.

Secondly, the double foundation and ground-worke whereupon

whereupon he buildeth this doctrine, as most excellent reasons whereby he proues the doctrine.

2 Confirmatiō hereof, which is two-fold.

The first is drawne from the feruent *desire of the creatures (subiect vnto vs) groaning vnder their burthensome bondage, waiting for liberty and dissolution, verse* 19. to the end of the 22.

1 Creatures desire of liberty

The second is taken from the experience that the sonnes and *daughters of God haue of their owne sighing and groaning* vnder the burthenous bondage of their sinnes, *waiting for the Adoption, euen the Redemption of their bodies, verse* 23.

2 Gods children desire of liberty from sin

Gospell Luk.6.36. ad 42

The fourth Scripture, written *Luke. 6.* 36. to the end of the 42. *verse*, instructeth vs in the particular duties of loue and charitie in our mercifull carriage of our selues one towards another, as in other things, so also in our charitable indging and censuring of one another. So that as the last *Sonday* wee had in the Gospell, a most excellent patterne of Gods gracious and free loue towardes vs in Christ Iesus: so in this hee meanes to teach vs how to bee imitators and followers of this patterne and example of charity to others and to our selues, as deriued from our selues, and beginning at our selues.

Coherence of this Scripture with the former Gospel.

Two generall things Christ performes, as we may see in this scripture, which is a part of that heauenly Sermon made vpon the earthly mountaine.

Parts of this text.

First he perswades, and that in the 3. first verses.

1 Perswasion,

Secondly, he disswades, and that in the other foure.

2 Disswasion,

He perswades vnto many duties by his two-fold commandement and authority, 1. Preceptiue, 2. Prohibitiue.

Perswasion, by his two-fold cōmandement, 1 Preceptiue. 2 Prohibitiue.

In his preceptiue authority, he commandes mercy, 1. in generall, 2. in speciall: *Be yee mercifull, as your father also is mercifull, vers.* 36.

Perswasion to mercy, 1. in generall, and 2. in speciall,

In his authority prohibitiue, he forbids

1. Preiudice, or rash iudgement, that is, iudging and accusing

Diſſwaſion 1 From raſh iudgement, 2 Vtterly condemning one another.

accuſing one another before the time.

2. Vtterly to condemne one another vpon ſo raſh a cenſure, *verſ.* 37. For it is a point next the worſt, being againſt reaſon, therefore againſt law, that one and the ſame man ſhould be a party to accuſe, and a party to iudge and condemne his brother.

The mercy whereto Chriſt perſwadeth, is two-fold, conſiſting either

Chriſt perſwades to ſpeciall mercy, which conſiſts 1. in forgiuing, 2. in giuing,

1. In *Forgiuing*, as in the latter end of the 37. *verſ. Forgiue, and yee ſhall be forgiuen.*

2. Or in *giuing: Giue, and it ſhall be giuen to you, a good meaſure, preſſed downe, running ouer &c. ve.* 38.

1 Chriſt diſſwades from hypocriſie, and ſharply reproues the ſin & the ſinner, Three bad effects of hypocriſie.

In Chriſts diſſwaſory ſpeech we may ſee, that

1 1. He diſſwades the Diſciples from that dangerous ſinne of hypocriſie.

Secondly, hee ſharply reproues the hypocrite himſelfe, and the ſin of hypocriſie, as being the ſinne which

2 1. Hinders all men from performing mercifulneſſe in the true and right manner.

2. It furthers them in raſh iudging and condemning.

3 3. It interrupts the courſe of pardoning and forgiuing one another, and the true habite of liberality, which conſiſteth in a right manner of giuing and lending.

Chriſt his ſimile to demonſtrare the dangers of hypocriſie, 2 Chriſt diſſwades from ſelfe-loue,

This our Lord doth by a parable or *ſimile* reſembling the hypocrite accuſing and iudging, and the brother hypocrite accuſed and iudged of him, vnto the dangerous eſtate of two blinde men falling both into the ditch, by their blinde leading of one another. *ve.* 39.

Secondly, Chriſt the great Maiſter diſſwades his ſcholers from ſelfe-loue, and ouer-conceiting themſelues, as proud hypocrites are wont to doe, in thinking that they are either too great, or too good to indure reproaches by bad men and hypocrites. *verſe* 40. *The Diſciple is not aboue his Maiſter.*

Chriſts reproſe of the hypocrite, 1 by a *ſimile.*

Our Lord ſharply reproueth the hypocrite by a parable. 1. reſembling him, (and therein ſhewing in what a predicament

predicament hee is) vnto a very absurde and vnreasonable man, which wil pretend to do impossibilities, to wit, ,,suppoſeth that *he spyeth a mote in his brothers eye*, when a beame (which is inough to couer the face, much more the eye, if it bee within it) is in the hypocrites eye, *ve.* 41.

Secondly, Christ aduiseth (and yet reproueth the hypocrite.)

1. To *cast the beame out of his owne eye.*

2. Shewes him the good he shall get by it, and the benefite arising thereof: *And then shalt thou see perfectly to pull out the mote that is in thy brothers eye, vers.* 42.

2 By shewing the hypocrite the cause of his blindnes, which he neither seeth nor knoweth.

The fifth Sonday after Trinity.

THe foure portions of holy scripture which the Fathers of our Church haue chosen for this 5. *Sonday* after *Trinity*, are such as do exhibite and yeeld, 1. either examples of Gods punishing the hypocrites, and disobedient vnto his voyce, as the two chapters out of the old Testament, or 2. they be commandements & exhortations to perswade vnto obedience, to perswade vnto well doing: yea, if the case so require, to suffer for the same, as may appeare in the other two chosen out of the new Testament.

Summe of the two first lessõs, and of the Epistle & Gospel for this day,

The first of them written, 1. *Sam.* 15.

First sets downe Gods precise commandement giuen to King *Saul* by *Samuel*, concerning his vtter destroying of *Agag*, of his people and cattell, without respect or partiality, *vers.* 1 to the end of the 3.

Secondly, how that *Saul* disobeyed this straite commandement of the Lord, *ver.* 4. to the end of the 9.

Thirdly, the holy Ghost recordeth and obserueth the Lords displeasure conceiued against *Saul* for his presumptuous sinne, and *Samuels* conference with *Saul* about it, his conuincing him of it, his sharpe reprouing and censuring

Mor. prayer. 1, Les. 1, *Sam.* 15

Parts:

1 Gods precise commandemẽt to King *Saul*,

2 *Sauls* disobedience,

3 Gods displeasure conceiued against *Saul*.

of *Saul* for it, *ve.* 20. *ad* 23.

4 *Sauls* acknowledging of his sinne,

Fourthly, the text makes mention of *Sauls* acknowledging his sin, with the seuerall requests which the hypocrite makes vnto Gods Prophet, *ver.* 24. *ad* 31.

5 *Samuel* performeth that which *Saul* would not doe,

Fifthly, how *Samuel* executed Gods iudgement vpon *Agag*, and refused to come any more at *Saul*, though afterward he mourned for him, *verse* 32. *ad* 35. which is the end of the chapter.

Euen. prayer.

1, Let, 1, Sam, 17 Scope of the chapter.

The second portion of Scripture written 1. *Sam.* 17. lets vs see how God punished the wickednesse of *Saul* by the Philistines (which were enemies to God and his Church) albeit in his mercy and goodnesse he deliuered them out of their enemies hands, and his seruant *Dauid* out of the vncircumcised hands and tyranny of their Champion *Goliah*.

In the first part of the chapter the text declareth how after the battell was pitcht betweene the Philistines and Israelites. *Goliah* the Philistines Champion, trusting in his strength, and not in God, defieth Israel, the hoast of the Lord, *vers.* 1. *ad* 10.

Parts.

1 *Goliah* the Philistines Champion challengeth & defieth all Israel,

In the second part of the chapter is shewed, how *Dauid* being sent by his father to see how his brethren fared in the battell, tooke occasion vpon the rumor of the challenger to take him to taske, presuming vpon the experience of Gods former fauour to him, in killing the Lyon and the Beare, that the vncircumcised Philistine should therefore bee deliuered into his hands, *verse* 11. to the end of the 40.

2 *Dauid* taketh *Goliah* to taske

3 The manner of their fight.

The means and successe of both the combaters,

In the third part of the chapter is related how this great Gyant, and this little *Dauid*,

1. Parled of the matter concerning the combat.

2. How *Dauid* with the weake meanes of a sling and a stone, ouercame him: and how God gaue a little man a great deale of strength to cut off the che challengers head with his owne heauy sword, *ve.* 41. *ad* 51.

4 Israelites vi

In the fourth part, mention is made of the Israelites victory

victory ouer the Philiſtines, and the rumor of *Dauids* valiant act, in the eares of *Saul*, *verſ.* 52. to the end of the 58. which is the end of the chapter.

victory ouer the Philiſtines.

The third portion of holy ſcripture, written 1. *Pet.* 8. to the end of the 14. *verſe.* conteines

Epiſtle.
1. *Pet.* 3. 8. 14.

First, exhortations to embrace the fruites of the ſpirit, as vnity, louing kindneſſe, pittifulneſſe, and curteſie, *ve.* 8. 9.

Secondly, the reaſons and grounds to vrge theſe exhortations, as

Parts.
1 Exhortations.
2 Reaſons and groundes to force them.

1. Teſtimony of ſcripture, *ve.* 10. 11. 12.

2. *Ab vtili & incolumitate: Who is it that ſhall harme you, if you follow that which is good, ve.* 13.

3. *Ab anticipatione*, Gods people may alleage, that they may do well, and yet be puniſhed for it.

The anſwer to this obiection is *conſolataria*: *Feare not their feare, neither be troubled.* For *bleſſed are ye, if yee ſuffer for righteouſneſſe ſake. ve.* 14.

As in the former Goſpell our Lord Ieſus taught vs, that charity muſt begin at our ſelues, taking heed of that dangerous ſin of hypocriſie, either in our reprouing & cenſuring of others, or in any other Chriſtian duties: and that from our ſelues this charity muſt proceed vnto others, and be practiſed in our mercifulneſſe generally and ſpecially: ſo in this ſcripture, compriſed *Luk.* 5. 1. to the end of the 11. *ve.* Chriſt our Lord after his wonted maner, proceedeth in cauſing the ſtreames and floods of his fauour and mercifulneſſe to flow ouer the people that came to heare him.

Goſpell.
Luke. 5. 1 *ad* 11.
Coherence of this Goſpell with the former

Parts.

And he calleth Apoſtles (ſuch as he will appoint to teach them) whom he calleth Men-catchers, or fiſhers of men, a far better occupation then the Fiſh-catchers, or Fiſh-mongers trades, as they are now vſed.

In this holy ſcripture Saint *Luke* will haue vs to conſider in the firſt place, the occaſion of Chriſts act and deede, this calling of his, which is two-fold, of the people

1 Occaſion of the deede.
2 The deede it ſelfe.

and of the Apostles in the 1.2.3. *verses*.

Secondly, the act and deed it selfe in the other 8. *verses*:

Parts of the occasion.

The occasion of the deede hath these branches belonging to it.

1

1. Circumstances of the time, persons, and place. *ve.* 1.

2

2. Christs three-fold preparing of himselfe to that deed, as taking occasion thereof, to wit

1. By his espying and seeing the two ships,

2. By his entrance into one of them.

3. By his commanding of *Simon Peter* to thrust a little from the shore, that hee might teach the people out of the ship, *vers.* 3.

The act & deed of Christs calling the Apostles is twofold.

Our Lords two-fold calling, which is his deede obserued by S. *Luke* for the second part of this parcell of Scripture, is either,

1

1. Generall, in his drawing of men in generall, to the fellowship of the Church, and society of the faithfull, as in the latter end of the 3. *verse*: *And hee sate downe and taught the people out of the ship*. Or

2

2. Speciall, in calling of *Peter*, *Iames*, and *Iohn* to the office of the Apostleship, wherein *Luke* respects,

1. Christs constant calling of the Apostles. Or

2. The efficacy thereof, and obedience of the Apostles vnto this calling: for *when they had brought their ships to land, they forsooke all and followed him, vers.* 11.

Christs constant calling is set forth,

Confirmation of Christs calling the Apostles,

1. In a miraculous tipe and figure of the taking that multitude of fishes, thereby confirming his doctrine, from the 4. *verse* to the end of the first two clauses of the 10. *verse*.

2. In that which answereth the tipe, to wit, the forme and substance of the calling it selfe, expressed in these wordes: *Feare not, from hence forth thou shalt catch men*, in the rest of the tenth *verse*.

The

The sixth Sonday after Trinity.

GOd is not a God that loueth wickednesse of the vngodly, neither shall any euill dwell with him. *Psal.* 5. 4. Hee will punish sin and vnrighteousnesse in *Dauid* (though he were his deere child:) much more the iniquity of *Saul*, an hypocrite & reprobate, going on still in his malicious wickednesse. These truthes are confirmed by examples out of the two first Lessons taken out of the old Testament. And forasmuch as sinne may not be continued in, that grace may abound: therefore are wee exhorted to the death and detestation of sin, and to the life of righteousnesse, by S. *Paul* in the Epistle: and we are told what this holinesse and righteousnesse is wherein wee must walke in our way to the kingdome of God, by our Sauiour in the Gospell.

Summe of the two first Lessons

Summe of the Epistle and Gospell,

In the first of the 4. scriptures chosen for this day, written 2. *Sam.* 12. the holy Ghost doth,

Mor. Prayer.
1 Less, 1 *Sam*, 12

First shew vnto vs how the Prophet *Nathan* is sent to king *Dauid* to reproue him for his sinnes, to vrge him to the true acknowledging of them, and repentance for them, and to pronounce Gods intended punishments for those sinnes which he had committed, *ve.* 1. *ad* 14.

Parts.
1 *Nathan* is sent to awake *Dauid*

In the second part of the chapter the text tels vs how God humbled *Dauid* by punishing that child with sicknesse which was conceiued in adultery, *ve.* 15. *ad* 23.

2 *Dauid* is humbled by the childs sicknesse

In the third, that God shewed his fauourable countenance vnto *Dauid*.

3 God is fauourable vnto *Dauid*.

1. In giuing him *Salomon* of her that was the wife of *Vriah*.

2. In his victory against *Rabbah* a chiefe cittie of the *Ammonites* in his vtter conquest and subduing of them *ve.* 24. *ad* 31. the end of the chapter.

Eue. Prayer.
1 Les. 2, *Sam*, 21

The second scripture for this day, which is the first lesson for

Scope of the chapter.

Sauls sinne is auenged after his death,

for Euening prayer, 2. *Sam.* 21. *chap.* makes relation of Gods executing his fore-denounced iudgements vpon malicious wicked men, and of his louing mercy and fauour to *Dauid*, and his seruants.

Parts.

1 God punisheth *Sauls* sin in *Dauids* daies

In the first part of the chapter may appeare how God punished *Sauls* sinne of killing the *Gibeonites*, by three yeares famine in *Dauids* daies: and what course *Dauid* tooke that the *Gibeonites* might bee auenged of *Sauls* bloudy house: which being effected, God was then appeased with the land, *vers.* 1. *ad* 14.

2 *Dauids* manifold victories.

In the second part of the chapter is recorded what victories God gaue vnto *Dauid* against the wicked Philistines by the hands of *Dauids* worthy Captaines, *ver.* 15. to the end of the 22. the end of the chapter.

Epistle.

Rom. 6. 3. *ad* 12.

The third selected portion of Scripture, *Rom.* 6. 3. to the end of the 12. *verse*, doth,

1. Doctrine.

First propounds a general doctrine concerning the mortification and viuification of all the children of God, *ver.* 3.

2 Seuerall vses of this doctrine

Secondly, the seuerall vses of this doctrine are made and applyed to Gods people, *verse* 14. to the end of the 11.

3 Dehortation from delighting in sinne.

Thirdly, a dehortation from delighting in sinne, and vnrighteousnesse, and obeying it, is deriued from the former doctrine and application thereof: *Let not sinne therefore reigne in your mortall bodies, that yee should obey it in the lusts thereof*, *vers.* 12.

Gospell.

Math. 5. 20. *ad* 26.

In the fourth Scripture chosen out for the Gospell of this day, *Matthew.* 5. 20, to the end of the 26. *verse*, we may learn thus much principally: That after our Lord had called his people by the preaching of the word, & of the Gospell, and more specially called his Apostles by a singular, and more excellent kinde of calling, to the office of preaching that holy word of righteousnesse: Hee now therefore doth exhort both teachers and scholers vnto a principal dutie,

Principal scope of the text, and cohærence hereof with the former Gospel,

which

which they ought to performe. Being one of the firſt of the fundamentall and cardinall vertues which comprehends all others, which he commends vnto all, and from whence many other ſingular and worthy effects do ſpring and ariſe: yea, and wherein all other vertues and graces whatſoeuer, muſt bee accompliſhed and performed. It is the vertuous grace and gift of *Righteouſneſſe* whereof our Sauiour makes mention in that moſt heauenly Sermon, preached vpon an earthly mountaine.

Parts of the text,
1 Doctrine.
2 Dehortation,

In this portion of Scripture wee may behold
1. The doctrine of our Sauiour: or
2. The dehortation which hee vrgeth and draweth from that peremptory doctrine.

3 Vſe and application,

3. The vſe and application of both.

Parts of the doctrine,
1 Propoſition,
2 Reaſon,

In the doctrine reſpect, 1. either the propoſition propounding it, 2. or the reaſon confirming it.

The propoſition is: *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes & Phariſies*, or (as one paraphraſically reades it) *Except you do in righteouſnes exceed the Scribes & Phariſies, ye ſhal not enter into the kingdome of heauen*, ve. 20.

Scribes & Phariſies knew not true righteouſneſſe,
Chriſt gaue the true definition of it,

This propoſition of righteouſneſſe, our righteous Sauiour proueth, 1. by ſhewing their miſtaking of righteouſneſſe by the vnrighteous and falſe interpretation of the 6. & 7. commandements, by the Scribes and Phariſies, 2. by yeelding his owne moſt righteous, true, internal, and ſpiritual expoſition of them.

The difference is ſhewed by examples and rules,

Wherein our Lord makes a difference betweene Phariſaicall righteouſneſſe, conſiſting in outward act, as *verſ.* 21. and that moſt true, and vnfained righteouſneſſe of the 6. commandement: for the performance whereof he requireth thoſe that bee his, to auoid

1. *Anger*, the cauſe of murther in heart,
2. *Contempt* of our brother in deeds.
3. *Railing*, and reproaching in words by euill ſpeeches, which two laſt are the effects of anger, the grounds of murther, if not murther it ſelfe, *ve.* 22.

Application deliuered 1 In an exhortation.

The vse and application of this doctrine thus plainely proued, is deliuered,

1. In an exhortation to vnity, brotherly loue, and reconciling of our selues to our offended brother, *vers.* 23.24. *If then thou bring thy gift to the Altar, &c.* as if he had said: Thou canst not offer thy gift, that is, performe any sacrifice, or seruice to God, till thou be reconciled to thine offended brother.

2 In the doubling of this exhortation,

Secondly, the vse hereof is deliuered by a doubling of this exhortation of agreeing with our aduersary quickely, (making no delayes:) which friendly exhortation, and good counsell for friendly concord and agreement, is drawne from that good and benefite which the offender shall get and reape in auoyding the danger of further contention: to wit,

4 Dangers auoided by hearkening vnto the exhortation

1. *Censuring by the Iudge,*
2. *To be committed to the Officer,*
3. *To be imprisoned,*
4. *Neuer to go out of the said danger, vs.* 25.26.

The seuenth Sonday after Trinity.

Coherence of these with the former.

THE Fathers of our Church intending to continue our meditation and contemplation of the former precedent doctrines, concerning our forsaking of sinne, and betaking our selues to righteousnesse, doe now in the two first Scriptures, which are chosen out of the old Testament, confirme vnto vs thy iustice, truth, and faithfulnesse of Gods promises. That albeit God punished *Dauids* offences with the rodde, and his sinne with scourges, yet his mercies did hee not take quite away from him, as hee did from *Saul*. For which cause *Dauid* is thankefull vnto God for his manifold mercies, in deliuering him out of all his miseries, chiefely out of his enemies handes, and namely from *Saul*.

Summe of the 2 first Lessons,

And

And he is sorrowfull that he offended God in numbring the people: and therefore prayeth that his people might be deliuered from that plague of pestilence, which was a punishment vnto him for his trusting in the multitude of his people & not altogether depending vpon Gods al-sufficient power and particular prouidence.

The first of the two out of the new Testament conteines a most golden exhortation of S. *Paul* (though he saith, hee speakes grosly) vnto a resolute yeelding vp and duoting our selues from sinne vnto obedience, from vncleanesse and iniquity to righteousnesse and holinesse. Summe of the Epistle.

The fourth and last for this day, sheweth that though we many times may be at the brinke of despaire and in penury of the food of our soules and bodies, and all this punishment comes vpon vs for our sulnesse and ouertulnesse of the sinnes of our soules and bodies, yet is our God most mercifull vnto vs in Iesus Christ. And therefore he will teach vs here to depend vpon his gracious prouidence, who can and will, hath, and doth continually prouide euery way for vs. Summe of the Gospell.

The first text of Scripture, writen 2. *Sam*, 22. conteineth, *Mor. Prayer.*
First, the circumstances of the time and occasion of *Dauid* making and singing of this song, being the preface and entrance into it. *ver.* 1. 1 Lect. 2. *Sam.* 22.

Secondly, the song it selfe, in all the rest of the verses, *Parts.*
In the song we may heare and see 1 Circumstances of the song.
First, what he singeth. *ve.* 2. 3. 4. 2 The song it selfe.
Secondly, why he sings this song, to wit, Parts of the song.
1 Because God had deliuered him out of distresses and grieuous troubles: which he sheweth from the beginning of the 5. *ver.* to the end of the 28. 1 What hee sings.
2 Why he sings.

2 Because after these deliuerances God vouchsafed him a greater fauour, to be a victorious conquerour: which hee sets downe from the beginning of the 29. to the end of the 46. *verse.* 3 Why God did thus much for *Dauid*.

Thirdly, the Prophet doth shew in the closing vp of his song

Dauid is humbled in the sight of his sins,

song, the end why God did all this for *Dauid*, euen for the glory of his name, that he might, now, as he hath, and will alwaies appeare to be the liuing and louing God aboue all, blessed for euer: and therefore he praiseth him more particularly and with greater zeale. *ver.* 47. to the end of the 51. the end of the chapter.

Eue. Prayer.
1 Lef, 2. *Sam.* 24

Parts.
1 God moued *Dauid* to number the people for the punishment of their iniquities.
2 *Dauids* sorrow for this sinne,
3 God in mercy punished him in giuing him free choise of his punishment,
5 *Dauid* confesseth his sin to the Angell,
5 He is commãded to reare an Altar,

The second Scripture for this day is written, 2. *Samuel* 24: shewing,

First, how God for the punishment of the Israelites moued their King against them to number the people, and therfore *Dauid* commanded *Ioab* to do it, *v.* 1. to the end of the 9.

In the second place how *Dauid* is exceedingly grieued for this sinne. *ver.* 10.

In the third, how God in mercy punished him, in that God suffered him to choose one of the three punishments which the Lord by *Gad* the Seer and Prophet had set downe vnto him, *ver.* 11. to the end of the 16.

In the fourth place, how *Dauid* acknowledgeth his sinne to the Angell, & prayeth to God for the peoples deliuerance from the pestilence. *ver.* 17.

In the fift how the Prophet *Gad* appointed *Dauid* to reare an Altar & to sacrifice vnto the Lord, whereupon the Lords wrath was appeased towards the land, and the plague ceased from Israel, *ver.* 18. to the end of the 25. which is the end of the chapter.

Epistle
Rom. 6. 19. to the end

Parts.
1 Exhortation
2 Grounds of it by three reasons.
1.
2.
3.

In third Scripture, *Rom.* 6. 19. to the end of the chapter, the Apostle *Paul*.

First, frameth his most plaine exhortation, whereto hee maketh a preface, *verse* 19.

Secondly, he sets downe the ground of his exhortation,

1 By a reason drawne a *contrarijs* or *disparatis* and the vse of this reason and argument. *ver.* 20. 21. 22.

2 Is drawne *ab incommodo* or *á periculo*, *for the wages of sinne is death*,

3 *Ab*

3 *No vtils, but the gift of God is eternall life through Iesus Christ our Lord,* verse twentieth three, to the end of the chapter.

The fourth Scripture for this day, is out of the Gospell written *Marke* 8. 1. to the end of the 9. a like whereunto is chosen also, though out of another Euangelist, for the 25. Sonday after Trinity. In which portion of Scripture wee may see, that as our Lord Iesus Christ did in the former teach his Disciples and the people a perfect rule of righteousnesse, for the maintenance and increase of loue and charity among them; so in this he will perswade them to depend vpon his godly and fatherly prouidence, who is both able and willing to supply all their wants. He will shew himselfe carefull to prouide all such things which belong to this present life, and to that which is to come. He will giue them sufficient, neither too much, nor too little, that they may not steale and so take his name in vaine.

Gospell Mar. 8. 1. *ad* 9: A Scripture like this for the 25. Sonday after Trinity. Coherenece of this with the former Gospel, Scope of this Gospell. Parts of the text.

This text containeth two generall heads,

1 Christs preparation to the miracle.

Firſt, Christs preparation to the miracle (whereby he confirmes this prouidence, from the first verse to the end of the seuenth.

2 The doing of the miracle.

Secondly, the doing of the miracle it selfe, which confirmeth his doctrine, and the faith of his people, in the eighth and ninth verses.

Parts of the preparation.

In our Lords preparation to the miracle Saint *Marke* notes

1 Occasion which is twofold.

First, the occasion which Christ tooke, by reason,

1 Of the time of their neede and penury, *when they had nothing to eate.*

2 Of the estate of the people, being in multitude many, *Iesus called his Disciples*. ver. 1.

2 Christs deliberatiō which is twofold.

Secondly, Saint *Marke* obserues our Sauiour Christ his deliberating

1 With his Disciples for the tryall of their faith, verse

1.

2, 3, 4.

2 With

Christ feedes the body, as well as the soule.

2. 2 With himselfe, wherein hee sets downe the course that he will take (like a good master of the house)

1 Inquiring what prouision of victuals they had, *verse* fifte.

2 In preparing and making ready the dinner: which preparation consisteth,

1 In commanding the people to sit downe on the ground

2 In causing the meate to be made ready, to wit,

1 Of the seuen loaues, which loaues were prepared,

1 By giuing thanks, *viz.* blessing them

2 By his breaking them.

3 By his causing the Disciples to set the loaues before the people *ver.6.*

Of the fishes which are also prepared and made ready.

1 By Christs blessing them: that is, giuing thanks,

2 By the Apostles distributing of them. *ver.7.*

Parts of the working of the miracle,

The second generall part of this Scripture is the working of the miracle, which bee compared with former circumstances, as this,

1. First, they haue but seuen loaues:

2. Secondly, the people are in the wildernesse

3. Thirdly, they haue but a few fishes,

The deed is proportionable to the three former circumstances,

The act of the miracle answereth these three circumstances.

1 The *people eate and were suffised.*

2 There are *seuen baskets of fragments taken vp.* ver. 8.

1. 3 *They which eate and were suffised were foure thousand.*

2. All which our Lord sent away as witnesses of this miracle

3. confirming the doctrine which he taught, & strengthening their weake faith. *ver.9.*

The eighth Sonday after Trinity.

Coherence of these with the former,

THe Lord our God (as hath bene shewed before) doth charge Kings and people with obedience, and punisheth

eth them for their disobedience to his commandements.

Now in these foure Scriptures we haue examples of Gods punishment vpon a Tyrannicall King and vpon disobedient, deceiptfull and false Prophets: as also his louing mercy in the preseruation, protection and prouidence, towards and ouer the true & faithfull Prophets, sheepeheards and flockes of God. Wherefore a portion of Scripture is also chosen out for the Epistle fitable to these examples, in the old Testament, and caueat of Christ in the new, wherein we are exhorted to bring forth the good fruits of the Spirit, as good trees, and good hearted people (for we are detters vnto the Spirit, detters vnto God) not to liue after the flesh: for that is a life here which causeth death and destruction hereafter.

Sūme of these foure.

In the first of the foure Scriptures for this Lords day (being 1. *King* 13.) these points are principally deliuered.

Mor. prayer.
1 Lesſ. 1. *Kin.* 13.

Parts.

First how the Prophet that came from *Iudah*, cried out against *Ieroboams* Idolatry at *Bethel*, ver. 1. to the end of the third.

1 The Prophets reproouing of *Iereboams* idolatry.

Secondly, how the King is punished both for his wicked deed of stretching out his hand, and his tyrannous commandement, *Lay hold on him:* but by the Prophets prayer to God, his hand is restored to the former estate, *ver.* 4. to the end of the 6.

2 The Kings punishment for his boldnesse & tyranny.

Thirdly, how the Prophet, though he denied to dine with the King, or to take a reward of him, was neuertheless seduced by an old false Prophet at *Bethel* to eate bread in that Prophets house, *verse* seuenth to the end of the nineteenth.

3 The Prophet is seduced though he vowed the contrary

Fourthly, how the dissembling Prophet receiueth his doome from the Lord by the mouth of the Prophet which brought him backe againe, and of the effect of this sentence, by the Lyon which met him and slew him, albeit his carcase was vneaten, & afterward fetched and buried by the old Prophet

4 God iudgeth the dissembling Prophet for his wickednesse,

Prophet, *ver.* 20. to the end of the 32.

5 Ieroboam is rather worse then better for these examples of Gods iudgmets

Lastly, how *Ieroboam* made no vse of any of these punishments which lighted vpon himselfe and others, but turned againe, *making of the lowest of the people Priests of the high places: all that would* (tag and rag) *might consecrate themselues,* Which sinne was the cause of the vtter subuersion of *Ieroboams* house, *ver.* 33. to the end of the 34. which is the end of the chapter.

Eue. Prayer.
1 Less. 1. Kin 17
Scope of the chapter,

The second of the Scriptures of the old Testament. 1. *Kings* 17. containes a memorable and miraculous example of Gods fauour and speciall preseruation of his true Prophet *Elias* in the yeares of the famine.

Parts.
1 *Eliah* tels *Ahab* of the famine that was coming.
2 God makes the rauens to be caters for *Eliah* at *Cherith.*
3 The widdow furnisheth *Eliah* of victuals though *Cheriah* was dryed vp.
4 The widdows faith is confirmed by a miracle wrought vp. on her sonne.

In the first part of the chapter *Eliah* discharged his duty vnto *Ahab* in foretelling him of the famine to come. *ver.* 1.

In the second part the text relates how God appointed the rauens to bring him bread & flesh morning and euening, at the riuer *Cherith*, ver. 2. *ad* 6.

In the third part how *Eliah* was prouided for by the widdow of *Zarepthah*, through Gods miraculous blessing, when the former meanes failed him, and that the riuer of *Cherith* was dryed vp, *verse* seuenth to the end of the sixeteenth.

Lastly, how, for the further confirmation of the widdowes faith, *Eliah* by the power of the Lord did miraculously raise vp the widdowes son, *ver.* 17. to the end of the 24. the end of the chapter.

Epistle
Rom. 8. 12, *ad* 17
Summe of the text,

In the third chapter for the day, which is the Epistle written, *Rom.* 8: 12. to the end of the 17. *vers.* our Apostle wil manifest vnto vs who are the true sonnes of God, either being in the estate of Kings, Prophets, or people, who are good trees (as Christ speaketh in the Gospell) and who bee corrupt trees, which must be hewen downe and cast into the fire. The Apostle

Parts.

First propounds a most true and peremptory concluding exhortation

exhortation, out of the premiſſes, chiefly out of the verſe preceding, being the eleuenth, his concluſion is, *Therefore brethren we are detters, not to the fleſh, to liue after the fleſh.* v. 12.

1 A *theſis* or concluſion exhortatory,

Secondly, he doth eſtabliſh this propoſition, with moſt firme and infallible arguments.

2 A confirmation hereof by argu mēt drawn

The firſt is drawne a *diſparatis*. *If ye liue after the fleſh yee ſhall die: but if you mortifie the deeds of the body by the ſpirit, yee ſhall liue.* ver. 13.

The ſecond is drawne *ab effecto triplici*,

1 *A diſparatis.*
2 *Ab effecto triplici.*

Firſt, to be led by the Spirit of God, is to be the Son of God, is an effect thereof, *For as many as are led by the Spirit of God, &c.* ver. 14.

1.

2 An effect of being the Sonne of God by Adoption, is not the ſpirit of bondage to feare againe (as when we were ſlaues to ſinne) but a ſpirt of boldneſſe, loue, and liberty, wherby we cry *Abba father.* ver. 15.

2.

3 Another effect of the Spirit, is teſtimony to our ſpirits *that we are the children of God.* ver. 16.

3.

The third and laſt argument, which is hypothetically ſet downe, which is, *a fine*, the reward propounded, our inheritance. And this reaſon is ſet downe in the forme of a moſt ſweete and comfortable *Sorites* or *Gradation*, conſiſting of ſixe ſtaires or ſteps, 1. *If we be children*, 2. *we are alſo heires*, 3. *euen the heires of God*, 4. *heires annexed with Chriſt*, 5. *if ſo be that we ſuffer with him*, 6. *that we may alſo be glorified with him.*

3 Argument a *fine* ſet downe in forme of a *ſorites*, whereof there be 6 ſteps

Goſpell
Mat. 7. 15. *ad* 21
Generall ſcope of the text.

The fourth Scripture, *Math.* 7. 15. *ad* 21. choſen for this day, is a notable ſteele-glaſſe, wherein popiſh recuſants, recuſant ſectaries, all ſchiſmatikes, hereticks, time-ſeruers and hypocrites, of what eſtate and condition ſoeuer, either of the Magiſtrates, Miniſters, or people. & all workers of iniquity whatſouer, may view & behold thēſelues within & without.

Coherence of this Goſpell with the former.

Our Lord Ieſus Chriſt, who in the former Goſpel fed the people with food corporally, to teach mē to depēd vpō him only; doth in this Goſpell inſtruct them in their ſoules ſpiritually, that they may know, how to try the ſpirits, that is, how.

how and by whom their soules are fed aright, with heauenly food and spirituall: for by painting and describing the false Prophets he points at the true.

Parts: Two kind of discourses, Parts of the generall discourse.

Of this part of our Lords Sermon vpon the mount there be two discourses.

1 A generall,

2 A speciall.

Of the generall there be two chiefe parts,

1. In the first he aduiseth both teachers and learners to beware of false Prophets, false teachers,

2. Reasons drawn and vsed to proue and vrge the caueat, In the second he yeelds reasons for this caueat, which are drawne.

1 From an outward adiunct attending vpon them, to wit a rough garment wherwith they would deceiue, an outward couer of sheepes clothing, that is their deceit.

2 From an effect or exegeticall reason proceeding from the former, the end of the first & worse then the first, to wit, their cruelty in their murther, and that of the worse kind, inward and yet violent murther, *inwardly they are rauening wolues*. ver. 15.

This proues their deceitfull hypocrisie, and in the end their shamlesse villany, to begin (as *Paul Rom.* 7. 11. speaketh of sinne) first with deceit, and secondly with cruelty and slaughter.

Sũme & scope of the speciall discourse, In our Lords speciall discourse and description hee sets downe the true notes and markes whereby to know false Prophets, that honest men (which are soonest beguiled) might not be beguiled by them,

Marks & notes of false prophets. The first marke is their actions, which Christ here cals by the name of fruits, and so begins his *Allegory*, *by their fruits shall ye know them.*

The first badge of a false Prophet. Illustration of their deeds by a similitude, Those deedes or fruits, and workes of false Prophets are manifested by a similitude taken from trees, which being of one *species*, do not degenerate, or bring forth fruits of an other *species*.

Protasis. The *Protasis* or *simile* is, *Do men gather grapes of thornes, or figges*

figges of thistles. ver. 16. As if he should say, look for no pleasant or commfortable grapes, from sowre, pricking, tearing, and bloudy thornes.

The application or assumption of the *simile* is, *So euery good tree bringeth forth, &c.* ver. 17. *Apodosis* or application.

The proofe of this *Apodosis* is taken Proofes of this Application.

1 From naturall reason of the seuerall natures and qualities of good and bad trees, *A good tree cannot bring forth euill fruits, & e contrario*, ver. 18.

2 Is drawne from the contrary end or effect of a tree of contrary nature, *Euery tree that brings not forth good fruite is hewen downe &c.* ver. 19.

The conclusion which Christ inferreth and repeateth out of the premisses, *Therefore by their fruits ye shall know them*, ver. 20. Conclusion vpon the premisses

The second badge and note of a false & murthering Prophet is his faire tongue: For the hypocrites and false Prophets will affoord good wordes vnto God himselfe, much more vnto man. First, they will not blush to say what they haue spoken, and in what manner they haue spoken, *in thy name prophecied*. Secondly, they will not be ashamed to say what deeds they haue done, and in what manner they haue done them, *in thy name cast out diuels, &c.* The second marke of a false Prophet is to brag of good words and of their good deedes,

Whereupon saith he (whose eyes are as a flame of fire) *Lord, Lord*, shall be in their mouthes. *But not euery one*, that is such that saith, *Lord, Lord, shall enter, &c.* v. 21. For as Christ will professe vnto them, that *he neuer knew them*, that is, acknowledged them for his Prophets, becauſe they did not *the will of his Father*. So this shall be a reward of their seruice continually, attending vpon them that haue vsed such double diligence, to wit, condemnation it selfe, a depriuation of entrance into the kingdome of heauen, as in the latter end of the 21 *verse*. Christs censure vpō their words and deedes and his condemnation of both.

The ninth Sonday after Trinity.

Summe of the two first Lessõs

THe foure Scriptures culled out for our Leitourgie and seruice of God for this day, doe affoord vs, first most pregnant examples on the right hand, of a godly Prophet, and good magistrate: without any deceit or tyranny, most truely and faithfully discharging their duties, secondly, the other on the left hand, of an vngodly King and Queene against their consciences persecuting Gods Prophet, both which appeare in the chapters out of the old Testament: againe the other two portions doe make vse of examples, both of these, and of other vnlike these, that men should take heed of sinning against their consciences, with a doctrine and caueat giuen by our Sauiour, how to make good vse of all Gods gifts: yea, of a bad example, to wit, of the vniust steward, which abused the gifts of God.

Drift and purpose of the Epistle and Gospell.

Mor. prayer. 1. Les. 1. *Kin.* 18

In the first of the chapters appointed for morning prayer, 1. *Kings* 18. these things are chiefly to be considered of.

Parts.

1 *Eliah* exhibiteth himselfe to *Ahab* the persecutor.

First, how in the third yeare of the famine, *Eliah* at Gods commandement shewed himselfe to persecuting *Ahab*, although that good noble Lord *Obadiah* aduised him to the contrary, *ver.* 1. to the end of the 15.

2 *Ahab* deales but churlishly with him for his newes.

Secondly, the text relateth that vnkind conference that passed betweene King *Ahab* and the Prophet *Eliah* at their first meeting; and yet *Ahab* was aduised by *Eliah* to assemble all Israel together, and the 450 Prophets of *Baal*, *ver.* 16. to the end of the 20.

3 *Eliah* made demonstration of a difference between true & false Prophets.

In the third part of the chapter the holy Ghost sheweth that God, by his answering by fire, did put a difference betweene the 450. false Prophets & their idolatrous seruice, & that one true Prophet *Eliah*, who performed true seruice to God, *ver.* 29. to the end of the 39.

Lastly,

Lastly, how *Eliah* gaue commandement, first, concerning the slaying and execution of all *Baals* Prophets, secondly, that *Ahab* would prepare himselfe to go to *Izreel* before the raine, which the Prophet obtained by his prayer at the hands of God, *ver.* 40. to the end of the 46. which is the end of the chapter.

4 What course *Eliah* took with the false Prophets.

In the second of the Scriptures 1. *Kin.* 19. it may appeare. *Eue. Prayer.*

First, how *Ahab* and *Iesabell* did breath out threatnings against the Prophet *Eliah*, for which cause he fled from them into the wildernesse, where being at a low ebbe, he was sodainely comforted, out of the riuer of Gods mercies, by an Angell which brought him sustenance: In the miraculous strength whereof he trauelled 40. daies euen vnto *Horeb.* ver. 1. to the end of the 8.

1 Let, 1. King 19

Parts.

1 *Ahab* and *Iesabels* threatnings caused *Eliah* to flee.

Secondly, the text makes mention of Gods preparing of *Eliah*,

2 Gods stirring and preparing of *Eliah* to proceed in his duty

1 By conferring with him, 1.

2 By the strange and fearefull sights confirming the presence of God. For he prepareth *Eliah*, 2.

1 For other businesses, as for the annointing of two Kings & a Prophet, *Hazael*, *Iehu*, and *Elisha*, so

2 To receiue an answere from God concerning his opinion about the fewnesse of the true worshippers of God in Israel, *ver.* 9. to the end of the 21. the end of the chapter.

Epistle

The Epistle for this day, which is the third of the holy Scriptures, being a part of 1. *Cor.* 10. *v.* 1. to the end of the 13. calleth to our remembrance very many things which God did to his people the Israelites, both in his mercy and loue, in his iustice and heauie displeasure. Therefore Saint *Paul*

1. *Cor.* 10. 1. *ad* 13.

Scope of the Epistle.

Parts.

First, makes relation of the fauours which God vouchsafed to the fathers. *ver.* 1 to the 4.

1 A relation of Gods fauour to some of the fathers.

Secondly, he speaks of Gods anger kindled against some of these, whom he so fauoured. *ver.* 5.

2 A relation of his displeasure to others.

3 The vse that Gods Church is to make of both.

Thirdly, he shewes what vse the *Corinthians* and all other the members of Gods Church are to make of these and the like examples, to wit, not to follow or imitate them, or any of them in any sinne whatsoeuer, *ver.* 6. Of which sinnes and their punishments he recapitulates and nameth some, as

The old Iewes not to be imitated in these or other sinnes.

1 Concupiscence or lusting after euill things. *ver.* 6.
2 Idolatry, *ver.* 7.
3 Fornication, *ver.* 8.
4 Tempting of Christ, *ver.* 9.
5 Murmuring *ver.* 10

4 A second vse of the former examples.

Fourthly, Saint *Paul* repeates the former vse of examples, and addeth a second thereunto, to wit, our admonition. They were written to admonish vs, that liue in these dates, *vpon whom the ends of the world are come*, verse 11.

5 His conclusion & inference which is two-fold,

Fiftly, he concludeth hereupon, and inferreth

1 Exhortation

1 An exhortation to perseuerance and constancy *ve.* 12.

2 Consolation.

2 And affordeth vs a most singular chaine of consolation in tentation, in affliction, in punishments, and whatsoeuer aduersities.

There hath no tentation taken you, but such as appertaineth to man, and God is faithfull which will not suffer, &c. but will euen giue the issue with the tentation, that yee may bee able to beare it. ver. 13.

Gospell. *Luke.* 16. 1 *ad* 9. Drift & chiefe purpose of this text.

The last of the foure Scriptures for this day, is written *Luke* 16. 1. to the end of the 9. the summe whereof is this. Because Gods people ought to haue a godly and honest care, as in obtaining and prouiding, so in like manner for the dispensing, disposing of, and employing of such graces, gifts, and worldly blessings as God hath betrusted them withall: Therefore our Lord Iesus, by whom and from whom, wee haue all gifts graces and benefits of the soule, minde, body, and of the goods (which some call *bona fortunæ*) will in this portion of Scripture

Scripture teach his schollers, how to be good husbands, how to bestow that which he hath giuen or rather lent them, with wisedome and discretion, with liberality and chearefulnesse which the vniust steward mentioned in Christs parable doth here, and which the ill husbands mentioned in the other examples did not in their times and places obserue else where.

Coherence of this Gospell with the former.

Our former Gospell taught vs to know a true Prophet from a false, of whom we must beware and take heed. This teacheth vs to try our selues, whether we be good stewards or bad, iust, or vniust. This our Lord doth in a parable in the eight first verses of the chapter, and in the application of this parable, in the 9. In the parable we may respect

Parts of the text, Parable Application,

First, the persons doing and suffering, 1.

Secondly, the things done and suffered, 2.

Thirdly, the issue and end of both, 3.

Parts of the parable.

The persons are either agent, or patient, the giuer and the receiuer, the creditor and the debtor, the Lord and his steward.

Persons two-fold.

The which because they do both of them reciprocally concurre together (the one for his small profit) in the first seuen verses, must therefore *coniunctim* & not *diuisim* be handled and spoken of together,

The end and issue of the things and persons.

The end of both, and the conclusion of the similitude is this: The Lord the giuer, and the most free lender, is now become the patient, and yet commends the bad and vniust agent (who was to be cassiered) He is commended for his prouidence and wisedome, for *frustra sapuisset si sibi non sae peret.* He sets downe this as a *maxime* amongst his children (to the shame of vs all, whether we be great or little) *wherefore the children of this world, are wiser in their generation, &c.* verse 8.

Application of all three.

An application of the persons, the things and the issue of both is made with an exhortation, accommodated and fitted vnto the parable. *And I say vnto you, make you friends with the riches of iniquity, that when you shall want, they may receiue you into euerlasting habitations.* ver. 9.

The tenth Sonday after Trinity.

Summe of the 2 first Lessons, with the reason and choise of al foure Scriptures

THat the sinnes committed wilfully and obstinately, by wicked people and persecuting rulers, might appeare out of measure sinfull: and therefore to be abhorred and detested of Gods people, & the iudgements imminent for such iniquities preuented: the fathers of the Church doe proceed in the history of this wicked King *Ahab*, and of his malicious wicked wife *Iesabell*, killing *Naboth* vniustly, and shewing the enuy of their hearts in speaking of the good Prophet *Michaiah* slanderously.

Summe of the Epistle and Gospell,

Vnto these two chapters of the old Testament they attexe two of the new. In the first whereof S. *Paul* in the enumeration of Gods fauour towards the *Corinthians* in speciall, and the Church in generall, first to call them from idolatry, and secondly to bestow vpon them the seuerall graces and gifts of the spirit, drawes on Gods people from contention to concord, and the performance of the seuerall & mutuall duties of loue.

In the second our blessed Sauiour Christ, that spirituall King and Prophet entring into *Hierusalem*, bewaileth the citty and people by reason of their crying & obstinate sins: foretelling also their ruine, for their contempt of their true Messiah, and purging the materiall temple from such as did grossly profane it, and withall shews the right vse of it.

Mor. Prayer.
1 Les. 1. *Kings* 21
Parts of the chapter.
1 *Ahabs* ill disposition vpon his couetous affection.

In the first of the Scriptures set out for this day, written 1. *Kings* 21. mention is made of these incidents following,

The first is of King *Ahabs* splenetick disposition and cankered sullen stomack in refusing his meat, because poore *Naboth* refused to sel or exchange his land with him, *ver.* 1. to the 6.

Secondly,

Secondly, how *Iesabell* his wife, which was more then halfe maister, did practise deuilshly by the Nobles & Elders (whō she had at command) to obtaine this vineyard of *Naboth* by hooke or by crooke, and to giue her husband the possession of it, *ver.* 7. to the 16.

2 *Iesabels* deuilish practise to obtaine *Naboths* vineyard, her nose beeing as long as her husbands.

The third occurrent is, Gods sending of his Prophet *Eliah* to reprooue *Ahab* and *Iesabell*, and to denounce Gods iudgements against them, for this and their other wickednes *ver.* 17. to the end of the 26.

3 *Eliahs* reproofe of them both and denouncing Gods iudgements against them.

The last is *Ahabs* humbling of himselfe after the Prophets threatning of Gods iudgements, and of Gods acceptation of *Ahabs* humiliation. *ver.* 27. *ad* 29. the end of the chapter.

4 *Ahabs* humbling himselfe.

In the second Scripture written, 1. *Kings* 22. are these things recorded,

Eue. Prayer. 1 Les. 1. King. 22

First, how before the battell fought by the King of *Iudah* and the King of Israel, against the King of *Syria*, the King of Israel had hope and encouragement of the victory by 400 Prophets. *ver* 1. to the 12.

1 The 400 false Prophets doe encourage the two Kings to fight.

Secondly, how *Michaiah* (of whom *Ahab* pronounced saying, *I hate him, for he doth not prophecy good vnto me but euill*) is sent for. Who flatters not *Ahab* but tels him truely what will be his successe in the battell. *ver.* 13. to the end of the 23.

2 *Michaiah* makes answere to *Ahab* without flattery,

Thirdly, how *Michaiah* prophecies against *Zidkijah*, which smote him on the cheeke, and demanded of him in enuy *When went the spirit of the Lord from me to speake to thee*, ver. 24. 25.

3 *Michaiahs* prophecy against swaggering *Zidkijah*,

Fourthly, how *Ahab* rewarded *Michaiah* with imprisonment for his labour. *ver.* 26. 27. 28.

4 *Michaiahs* imprisonment,

The fift is a record of the battell & successe therof, fought by *Ahab* and *Iehoshaphat* against the King of *Aram*. ve. 29. to the end of the 40.

5 A record of *Ahabs* ill successe in the battell.

In th sixt place there is a record of *Iehoshaphats* raigne & his acts. *ver.* 41. to the 50.

6 The time of *Iehoshaphats* raigne.

In the seuenth place there is a memoriall of the

The tenth Sonday after Trinity.

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6 The time of *Iehoſhaphats* raigne.

In the ſeuenth place there is a memoriall of the

7 The short time of the raigne of *Ahaziah Ahabs* son.

short raigne of *Ahaziah Ahabs* sonne (which was but two yeares) and of his wicked acts, *ver.* 51.52.53. which is the end of the chapter and the end of the booke.

Epistle
1. *Cor.* 12. 1. *ad* 11.

The blessed Apostle S. *Paul* in the apportionated Epistle 1. *Cor.* 12.1. to the end of the 11. *verse.*

1 The *Corinthians* former estate is remembred,

First, rubs the *Corinthians* memories with their former estate of gentilisme and idolatry, withall assuring them of Gods fauour, in conuerting them, and giuing them the holy Ghost, whereby they make a sound profession of faith, in acknowledging God in Christ Iesus, *verse* first, second third.

2 A propounding of the originall of the diuersity of gifts administrations and operations.

Secondly, he propoundeth the originall cause efficient & the ground of the diuersities of all gifts, administrations & operations, *ver.* 4.5.6.

3 Edification is the end why the manifestation of the spirit is giuen,

Thirdly, that the edification, profiting aud doing good in the Church is the end why the manifestation of the spirit is giuen. *ver.* 7.

4 A proofe hereof by the instance of nine seuerall gifts & graces,

Fourthly, this he proueth by instanting of nine seuerall gifts and graces, to wit;

Two in the eight *verse*,
Two in the ninth *verse* and
Fiue in the tenth *verse*

Whereupon he inferres that in the conclusion, which he assumed in the proposition, to wit, that *the selfe same spirit workes all these things*, distributing to euery man seuerally as he will. *ver.* 11.

How this Gospell depends vpõ the Epistle and the other two Scriptures.

Gospell
Luk. 19. 41. *ad* 48

Summe
A liuely example of vnthriftie *Ierusalem* and her punishment

Now becausse examples do make doctrines very plaine (as hath bene said heretofore) & sith they are most palpable demonstrations of the truth of probabilities: Therefore Christ our arch-teacher, (a greater for wisedome then *Salomon*) will in this portion of Scripture, *Luke* 19. 41, shew vnto vs a woefull, but yet a liuely example, of that prodigall, vnthrifty, careless, vniust, vnwise, & vnthankfull steward of Gods gifts and graces. that citie & people of *Hierusalem*: & how deare-

dearly they bought the mis-spending of those gracious gifts and fauours of the Lord. In this text S. *Luke* relates,

Parts and general analyse.

First, either what this king our Lord Iesus did, and that in the first 6. verses. and part of the 7. of this text.

1 What Christ did.

Secondly, or what the Iewes did, as in the rest of the 47. *verse*, and in the 48.

2 What the Iewes did.

Those things which Christ did, were

Circumstances of the things that Christ did

1. Either at his entrance into the citty, vnto the end of the 44. *verse*.

1

2. Or what he did at his being in the cittie, *ve.* 45. 46.

2

At his entrance into the citty, or drawing nigh the citty *Ierusalem*, S. *Luke* tels vs,

What things he did at his entrance into the Cittie.

1. That he *beheld it*, he viewed and surueyed it,

1.

2. He relateth what maner of suruey it was, to wit, a compassionate view, *he wept for it. ve.* 41.

2.

3. He sets downe the reason of this compassionate view, which Christ himselfe

3.

First doth deliuer in a most passionate speech: *O if thou hadst knowne at the least in this thy day, those things which belong vnto thy peace.* And

Reasons why Christ viewed Ierusalem with such compassiō.

Secondly, our Lord tels the Iewes of the cause of their carelesnesse, and the issue thereof, to wit,

1.

1. Want of foresight, & preuenting of Gods iudgements: *But now are they hid from thine eyes. ve.* 42.

2.

Effect of Ierusalems carelesnesse.

2. That the issue hereof is Gods imminent iudgement, as necessarily following this their heedlesnesse: *For the dayes shall come vpon thee, that thine enemies, &c. ve.* 43. *and shall make thee euen with the ground, ve.* 44.

1.

2.

3. Our Lord sets downe the cause of this certaine iudgement, and future inuitable desolation, *for that they knew not the time of their visitation*, as in the end of the 44. *verse*.

Christ visits the Church Archiepiscopally, as he did view the Citty like a King.

Christ being in the citty, and in his *Archiepiscopall* visitation, and there beholding the Church as farre out of square as the common wealth (the Priests and people now liuing as the secular Kings, Priests, and people, persecuters of the former times) now deceased.

First

1 Hee begins to reforme by casting out notorious incendiarizers *ipso facto*.
2 Hee warrants his discipline by *Scriptum est*.
3 Hee shewes a cause & an occasiō ministred by themselues.
4 He preacheth in it himselfe after hee had clensed it.

First he begins to reforme by casting the Marchants, (the crafty Marchants) thereout, *ve.* 45.

Secondly, he warrants his discipline and correction by testimony of Scripture (the best ground of all) *It is written, mine house is the house of prayer, ver.* 46.

Thirdly, our Lord shewes, that hee had iust cause thus to discipline them: *But yee haue made it a denne of Theeues. ver.* 46.

Fourthly, when hee had swept the Church cleane, and whipped out the theeues, then was it a place for the truth to bee taught in, and for the Author of truth to teach in: *And hee taught dayly in the Temple*, in the beginning of the 47. *verse*.

Saint *Luke* sets downe Christs entertainment by the Scribes.

Notwithstanding all this our Lords compassion, notwithstanding his propheſie of their destruction, his diuine and most effectuall reformation, S. *Luke* tels vs, 1. How this passionate and compassionate Sauiour was entertained, to wit, what reaxe and racket the high Priests, Scribes, and Elders of the people played with him, they intending to blow him vp, *they sought to destroy him. ve.* 47.

All their mischiefe was but in vaine.

Secondly, the Euangelist also sheweth how that all which the Iewes imagined, it was but vaine, they wanted time to dry their powder, they lacked oportunity: *They found not what they might doe to him.* They found no blots in his life or doctrine, they could picke no holes in his coat (it was without staine) for his life and his doctrine were all one, and agreed together. *Therefore the people hanged vpon him, when they heard him:* Therefore the Rulers could not taxe him of sinne, *verse* 48.

Reasons hereof
1 He was without fault,
2 The people followed him.

The eleuenth Sonday after Trinity.

Coherence of these 4 Scriptures with the former,

TO the intent that the loathsome sinnes of couetousnesse, contempt of Gods word, and tyranny practised against the Ministers thereof: as also incredulity, pride, and beastly hypocrisie

hypocrisie might be shunned and auoyded of all Gods people, and the contrary vertues and graces of God, imbraced and followed. There are now for this day alse foure Scriptures not much differing from the former chosen and selected: For as God by *Eliah* denounced iudgements against *Ahab* and *Iesabel*, for their couetousnesse and cruelty: so before this iudgement was fully executed vpon them both, there is brought in by the way, an example of *Gehezi*, who for his lying and couetousnesse, was plagued with leprosie.

Sume of these and the reason of the choyce.

Scope of the 2 first lessons.

The two Scriptures out of the new Testament do teach, that as the Gospell and word of God must bee beleeued in generall; so euery part and parcell thereof, to wit, *Christs resurrection from the dead*, and our rising againe also. And as this faith is required both in the *Corinthians* and all other Churches of Christ: so a good fruite and effect of this faith doth God expect at our hands, that is, to pray vnto him aright, without pride, hypocrisie, vaine-glory, or iustifying of our selues, and despising others, without exalting our selues, and casting downe others.

Scope of the Epistle & Gospel

In the first Lesson for morning praier, 2. *Kings*. 5. the text recordeth,

Mor. Prayer. 1 Less, 2 *King*, 5

Parts.

First, an example of Gods great loue and fauour vouchsafed vnto an heathen, a Syrian, an idolater, to cause him and others to confesse that there is no God in all the world, but in Israel. As 2. of his wrath and iustice poured out, and inflicted vpon the wicked seruant of a godly and righteous Prophet.

1 An example of Gods loue to a Syrian,

2 An example of his wrath to the bad seruant of a good Prophet,

In the first, which is the story of *Naamans* cleansing from his leaprosie, these things are to bee considered, as the text doth affoord them.

Parts of the first example,

First the introductions into the cure of this Leaper.

1 The introduction into the cure of *Naaman* conteining 4. circumstances,

1. The report that *Naamans* seruant made to him of *Elisha* the man of God.

2. By the letters of the king of *Aram* to the king of *Israel*.

3. By

Ieſabels paſport is ſealed with Dogs teeth.

3. 3. By *Naamans* coming to the Prophet *Eliſha*, and ſtanding at his doore.

4. 4. By the counſell which his ſeruants gaue him, to be aduiſed of the Prophet, *ve.* 1. *ad* 13.

2 The cure it ſelfe. The ſecond relation that the text maketh, is of the cure it ſelfe, *ver.* 14.

3 *Naamans* acknowledging Gods power, & his thankfulnes to *Eliſha*. The third is of *Naamans* acknowledging the power of God, and his thankefulneſſe to *Eliſha*, *verſe.* 15. to the end of the 19.

4 *Gehezies* greedineſſe couered with diſſimulation and lying. The fourth is *Gehezies* greedineſſe couered with a groſſe and ſhameleſſe lye (concerning his maiſters needineſſe) for which he is of *Eliſha* reproued, and in Gods iuſt iudgement by his maiſter with *Naamans* plague of leaproſie puniſhed, *ve.* 20. *ad* 27. the end of the chapter.

Eue. Prayer. 1 Leſſ. 2 *Kin.* 9. In the firſt for Euening praier, 2. *Kings.* 9. the text declareth,

Parts general 1. 2. 1. What was done before that baſe & ignominious death of *Ieſabel* the Queene mother. *ve.* 1. to the end of the 29.

2. The maner & accompliſhment hereof, when all things were fulfilled for her deſtruction.

Two things done before *Ieſabels* death. 1. The things done before her death were theſe.

1 1. How *Eliſha* ſent a meſſenger to annoynt *Iehu*, and to deliuer a meſſage to *Iehu* for his effecting of the Lords word & commandement, as touching the rooting out of *Ahabs* houſe, and *Ieſabels* being eaten vp with dogs, *ve.* 1. *ad* 10.

2 The ſecond is how the report of *Iehues* annointing, and his conſpiracy againſt *Iehoram* being come to *Iehorams* eare, (becauſe *Iehorams* meſſengers returned not) he and *Ahaziah* met *Iehu*, who after a peremptory parley on *Iehues* part, were both of them ſmitten by *Iehu*, and *Iehoram* was ſlain by him: which *Iehu* with his followers ſmote *Ahaziah* alſo in the field of *Naboth* the Iſraelite. *ve.* 11. *ad* 29.

The accompliſhment and performance of *Ieſabels* deſtruction. 2. The holy Ghoſt recordeth *Ieſabels* deſtruction and execution, according to the fore-denounced iudgement of God, which was performed at *Iehues* commandement, *verſe* 30. to

30. to the end of the 37. the end of the chapter.

Our Apostle *Paul* in the third of the selected scriptures, 1 *Cor.* 15. *ad* 11. (to vrge & inforce the truth of God vnto the *Corinthians* concerning the resurrection from the dead, which some among them denyed) doth

First proue this truth by his preaching & their receiuing the Gospell, concerning principally Christs death, his buriall and resurrection. *ve.* 1. *ad* 4.

Secondly, he alledgeth testimonies & witnesses to proue his proposition, because *in the mouth of two or three witnesses every word, &c.* His testimonies are 6. or rather 500. but of 5. sorts and kindes.

1. He was *seene of Cephas*, that is, *Peter.*
2. He was seene *of the twelue Disciples* together, *ve.* 5.
3. *Of mo then* 500. *brethren at once. ve.* 6.
4. *Of Iames.*
5. *Of all the Apostles. vers.* 7.
6. *Of Paul himselfe, ve,* 8. 9 10.

Thirdly, S. *Paul* concludes the truth of this proposition: *Wherefore, whether it were I, or they, so we preach, and so yee haue beleeued,* therefore it is true, *ve.* 11.

Epistle.
1. *Cor.* 15, 1, *ad* 11.
Scope of the text.

Parts.
1 He proues the resurrection by his preaching the Gospel, & their receiuing,
2 He proues it by testimonies of persons which saw Christ after his resurrection, 1
1 Testimony,
2 Testimony,
3 Testimony,
4 Testimony,
5 Testimony,
6 Testimony,
3 He concludes this point ex *premissis.*

Gospell.
Luk. 18. 10. *ad* 14
Sume & scope of this text.
Christ sets downe a cure for all diseases.

That portion of Scripture which is appointed for the Gospell, is *Luk.* 18. *ve.* 10. to the end of the 14. wherein, because the state of Gods people and Church is so lamentable, by reason of their sinnes, and the punishment due to them. Therfore Christ Iesus the true & only Physitian to cure these leprosies, will shewe the helpe and cure for the one, and a preuention or antidote against the other: for Christ that came to heale all our sicknesses and diseases, will, as a good Physitian, so regard his patients, that he will endeuour both to take away the cause of the malady (be it in the principall parts) and also the symptomes and effects thereof. He will here prescribe a course that the sicke soule must take, oppressed and polluted with the vncleannesse and leprosie of sin, and

Miserere mei Domine, is the best medicine for a sicke soule.

and fearing a sep ration from God, euen his most heauy iudgements for the same.

Parts generall of this text,
1 A difference betweene vnfained & fained prayer.
2 A Censure of both by our Sauiour.

It is true, hearty, and earnest prayer vnto God, not hypocriticall, proudly, and arrogantly iustifying our selues.

Particular analyse of the text,
1 Occasion of Christs speech
2 The speech it selfe intreating of the two men praying,

Hereof Christ Iesus in the parable of the Pharisie and Publicane, will,

First giue a touch. And

Secondly, in few words set downe a good censure and commendation of the one, with his dislike and reproofe of the other. In this text must bee regarded,

Pharisies thāks giuing without prayer,
Publicanes true and penitent prayer,
Publicanes behauiour & preparation to prayer

First the occasion of Christs speech: *He spake this parable vnto certaine which trusted in themselues, that they were righteous, and despised others, ver. 9.*

The second generall is our Lords speech it selfe, wherein mention is made,

1. Of the Pharisies, *Lord I thanke thee*, for hee vttered no part of any petition, or prayer, *ver.* 11. 12.

2. Of the Publicanes *Miserere*, his humble, heartie, and penitent prayer. *Lord bee mercifull vnto mee a sinner.* wherein, first the Publicanes behauiour is recorded by our Sauiour, as

1. *In standing a farre off.*
2. *Not lifting vp his eyes.*
3. *In striking his breast.*

Publicans praier & forme therof consisting in 3, chiefe pointes,

Second[ly] our Lord records the Publicanes prayer, the forme whereof Christ reporteth to consist,

1. *In a confession of his sinnes,*
2. *In his confidence and trust in Gods mercies.*
3. *Increasing mercy and pardon at Gods hands for for his sins, verse* 13.

3 Our Lords censure both of the estate of the Publican & of the Pharisie, & the reason which he yeelds of this censure,

The third mention which S. *Luke* maketh, is our Lords censure both of the Publicanes and Pharisies estate, which censure is two-fold, in that

1. *The one departed to his house iustified,*
2. *And not the other*, to wit, the Pharisie.

Of which true censure Christ giues the reason: For *euery*

one

one that exalteth himselfe, shall be brought low, &c. ve. 14.

The twelfth Sonday after Trinity.

Coherence of these 2. first lessons with the former going before.

RIght precious in the sight of the Lord is the death of his Saints, *And whosoeuer sheddeth mans blood, by man shal his blood be sheade, and that there shall fall to the earth nothing of the word of the Lord, which he spake of the house of* Ahab, *by the hand,* that is the ministery, *of his seruant Eliah*, the first lesson for Morning prayer this day, doth proue most manifestly.

Sūme & scope of these two for this day,

Now although God appointed *Iehu* to be the instrument of his wrath, to see execution done vpon *Ahab*, vpon his sonnes, his kinred, and familiars: yet *because he regarded not to walke in the law of the Lord God of Israel with all his heart (for he departed not from the sins of Ieroboam:* therefore the Lord sought for himselfe *Hezekiah* a faithfull king, who put down the brazen serpent, destroyed idols, and set vp the true maner of Gods worship againe, as may be seene in the first lesson for euening prayer.

Scope of the Epistle,

Of these and such like examples the Apostle *Paul* will shew the vse and sufficiency, not of the law onely, which was glorious, and what *Moses* and the Prophets spake was effected: but of the ministration of the Gospel also, of the spirit and saluation, as in our Epistle is to bee seene.

Scope of the text chosen for the Gospel,

Therefore haue the fathers of the Church chosen out a portion of Scripture, answerable to the three former, and to the precedent Gospel concerning a charitable worke of our Sauiour, a fruitfull worke of the spirit, performed vpon a man that was diseased in his tongue and eares. That the man might heare Gods word better then he did before: and with his tongue speake more plainly to the praise of God. That the ministery of the Gospell might appeare to be very perspicuous, no parabalical, vnperfect or stammering ministery, as the law was.

The

Iehu is the executioner of *Ahabs* children, and *Baals* Priests.

Mor. prayer.
1 Lect. 2. *Kin* 10
Parts.
1 *Iehues* politike letter to the protectors of Kings sonnes,
2 *Iehues* letter and mandate for the heads of the 70, sonnes of *Ahab*,
3 *Iehues* putting to death the 42 brethren of *Ahaziah*,
4 *Iehu* slew and destroyed all which remained to *Ahab* in Samaria, according to the Lords commandement,
5 *Iehu* destroies all *Baals* Priests and all the instruments of idolatry,
6 Gods acceptance of *Iehues* seruice in all this businesse,
7 Gods anger against Israel, and his punishment vpon them.
8 A chronology of *Iehues* reigne,

Euen. prayer.
1, Lect, 2, *Kin*, 18
Parts.
1 The time and

The first of the scriptures, 2. *Kings*. 10. is a Chronicle and Register of these principall and remarkable things.

First concerning *Iehues* policy intreating by letters with the protectors of *Ahabs* 70. sonnes to set vp the best and fittest of them vpon his fathers throne, a thing which they refused, rather yeelding homage to *Iehu* altogether, *ve.* 1. *al 5.*

The second is of another letter framed & sent to the great men of the citty to this purpose: That they would send the heads of *Ahabs* 70. sonnes vnto him with all expedition: which was performed by them accordingly, *that Gods iudgement might be fully accomplished vpon Ahabs house*, *ve.* 6. to the end of the 11.

The third is concerning *Iehues* putting to death the 42. brethren of *Ahaziah*. *ve.* 12. 13. 14.

The fourth is *Iehues* slaying all in *Samaria*, that remained vnto *Ahab*, till he had vtterly destroyed *Ahab*, and that in the presence of *Iehonadab*, the son of *Rechab* whom he tooke with him to witnesse, and beheld his zeale that hee had for the Lord, *ve.* 15. 16. 17.

The fifth is of *Iehues* politicke dissembling of a seruice for *Baal*, to the end hee might destroy all *Baals* seruants, idols, and vtensiles of that filthy house, *ver.* 18. to the end of the 28.

The sixth is as touching the reckoning that God made of *Iehu* for performing of this seruice although otherwise he was not found in the true worship and seruice of God, *verse.* 29, 30. 31.

The seuenth is of Gods wrath kindled against Israel, and giuing them ouer into the hands of *Hazaci*, *ve.* 32. 33.

The last is a record as touching the time of *Iehues* reigne, and of his successor and heire *Iehoahaz*, *ve.* 34. 35. 36.

The second of the scriptures which is the first lesson for Euening prayer, 2. *Kings*. 18. recordeth these things following.

First the time of *Hezekiahs* reigne, the holy and vpright manner

manner of his seruing God, and gouernement of his kingdome, not hauing his like among all the Kings of Iudah, before or after him. *ver.* 1. *ad* 8. — maner of *Hezekiahs* reigne.

In the second place the time of *Shalmanezers* taking of Samaria, and Israels captiuity, with the cause t hereof, is recorded. *ve.* 9. *ad* 12. — 2 The time of *Shalmanazers* taking Samaria

In the third, a relation is made of *Senacheribs* besieging all the strong cities of Iudah, & of the composition, or ransome that *Hezekiah* gaue to *Senacherib*, *vers.* 13, to the end of the 16. — *Senacheribs* besieging the strong cities of Iudah.

In the fourth, the text makes mention of *Senacheribs* blasphemous embassage sent to *Hezekiah* by the mouth of *Rabshakeh*, & of the conference between *Eliakim* & this wicked rayler: with the answerlesse answer of the people vnto him, and the gouernours report of that blasphemous legacy and embassage vnto their king *Hezekiah*, *ve.* 17. to the end of the 37. the end of the chapter. — 4 *Senacheribs* blasphemous Ambassage to *Hezekiah*.

S. *Paul* in the Epistle for this day, written, 2. *Cor.* 3. 4. to end of the 9. *verse*, teacheth to trust in God, and that through Christ, contrary to the blasphemous counsel and message of the king of *Assyria*, S. *Paul* teacheth both Ministers of the Gospell, and people, to relye vpon God, who giueth ability and sufficiency to performe an effectuall, and spirituall ministery. The text containeth — *Epistle* 2. *Cor.* 3. 4. *ad* 9. Scope of the text.

Parts.

First, a proposition or *Thesis* concerning the dignity and excellency of the new Testament, and ministery of the Gospell, *ve.* 4. 5, and a part of the 6. — 1 A proposition

Secondly, a confirmation of this proposition, which is three-fold. — 2 Confirmation of this proposition by three arguments.

The first is taken from the different subiect or substance of the law & Gospell, the old and new Testament, the one being of the letter, the other of the spirit. *ver.* 6. — 1 *A diff rente subiect o legis & euangelij.*

The next reason is drawne *à comparatis*, a comparison being made betwixt the ministration of death, and the ministration of life of the spirit. — 2 *A comparatis.*

3 *A comparatis*

The third reaſon is alſo *à comparatis*, the compariſon being made betweene the glory of the Lawes miniſtery, which is the miniſtration of condemnation, and the glory of the Goſpels miniſtery, which is the miniſtery of righteouſneſſe, *verſ.* 9.

Goſpell . *Mark.* 7. 31. *ad* 37.

Scope of the text.

The fourth Scripture for this dayes ſeruice, which is *Marke.* 7. 31. to the end of the 37. *verſ.* yeelds vs an example of the effect of the glorious miniſtery of the Goſpell, this ſpirituall miniſtration: For euery worke of charity being a fruite of the ſpirit; much more muſt the healing of a man diſeaſed in his tongue and eares be a great worke, eſpecially being acted in ſuch a miraculous manner, by the greateſt, and moſt charitable Phyſition of our ſoules and bodyes, who becauſe he would haue men to exerciſe the former duty of depending vpon him onely, as the author of all goodneſſe, and of praying vnto him for a ſupply of all our wants, will in this miracle ſhew his power and his loue, that as hee can heale all diſeaſes, ſo hee will heale all ſuch as come to him in faith: hee will reſpect ſuch as reſort to him in ſincerity, without hypocriſie, as the Publicane did in the former Goſpell, and this deafe man mentioned in this text, wherein Saint *Marke* offers to our conſideration, either

Parts of the Goſpel.
1 Occaſion.
2 The miracle,
3 The conſequence,

Firſt the occaſion of the miracle, *verſe.* 31. 32.

Secondly, the miracle it ſelfe,

Thirdly, the dependance or conſequence thereof, *ver.* 34: *ad* 37. the end of the chapter.

Occaſion two-fold.

The occaſion is two-fold.

1. 1. Chriſts trauelling by ſea in the ſea of *Galile*, *&c.* becauſe he departed againe from the coaſts of *Tyre* and *Sydon*, *verſ.* 31.

2. 2. Occaſion was in them that brought the deafe man to him. *verſ.* 32.

1 Forme.
2 Effect of the miracle.

In the miracle regard

1. The forme and maner of doing thereof, *verſ.* 33. 34.

2. The

2. The effect of it: *His eares were opened, the band* or string of his tongue *was looſed: Ita vt recte loqueretur, verſe.35.* 2 Conſiderations in the ſequele of the miracle,

The conſequence or ſequele of the miracle,

1. In our Sauiour Christ, who (after his wonted maner) inhibited the publiſhing thereof. 1

2. In the people, who were trumpets of Christs fame *verſ.36.* This aroſe from their aſtoniſhment at the miracle, which cauſed them to report thus: *He hath done all things well, he maketh both the deafe to heare, and the dumbe to ſpeake, verſe 37.* 2

The 13. Sonday after Trinity.

THe name of the Lord is a ſtrong Tower to his people, and thoſe ſhall not bee guiltleſſe which take this name in vaine, as it will appeare in *Ioſiah* that good king, who rightly eſteemed of Gods word and Sacraments, and of *Senacheribs* puniſhment for his rayling and blaſphemy. Summe of the two firſt Leſſõs for this day.

Wherefore the Scriptures of the new Teſtament doe alſo continue to ſhew in other doctrines and examples that the miniſtery of the Goſpell, that exceeding and glorious miniſtery (the moſt excellent way and meanes to publiſh Gods name, whoſe ſubſtance alſo is the promiſe of ſaluation to all true beleeuers) hath the inſeparable concomitance, dependance and accident of obedience to God, and charity to our neighbours: without both which, it is (as without faith) impoſſible to pleaſe God. Sũme of the Epiſtle & Goſpel

Mor. prayer.
1 Leſſ. 2. *Kin.* 19

The firſt Leſſon for morning prayer, 2. *Kings.* 19. containeth theſe principall incidents and occurrents. *Parts.*

The firſt is as touching that meſſage which king *Hezekiah* ſent by his chiefe Steward to the Prophet *Iſaih* concerning the blaſphemy of *Senacherib*, & the comfortable anſwer which the prophet returned to the king from the Lord, *ve.* 1 to 1 *Hezekiahs* meſſage to *Eſay* the Prophet concerning *Senacheribs* blaſphemy.

to the end of the 7.

2 *Rabshakeh* sent other, & worse messages of blasphemy to *Hezekiah*, who praieth to God against the blasphemy, for the auenging thereof.

In the second part of the chapter is related, how *Rabshakeh* sent other messengers to *Hezekiah*, with a worse and more blasphemous message then before. Which letter being read of *Hezekiah*, he spread it before the Lord in the Lords house, praying to the Lord to auenge this blasphemy, and to bless and preserue his people out of the hands of the king of *Ashur*, *ve.* 8. *ad* 19,

3 Gods answer to *Hezekiahs* zealous prayer.

The third part of this chapter containes an answer to this zealous praier of *Hezekiah*, sent from the Lord by the hands of *Isaiah*, concerning the safety and preseruation of the people and citty of Ierusalem, and the destruction intended and denounced against the king of *Ashur*, and his army, *ver.* 20. to the end of the 34.

4 The effecting of Gods denoũced iudgements.

The fourth and last part relateth the effecting and accomplishment of Gods denounced iudgements vpon the kings army, and vpon his owne person, by the Angels destroying of an hundred fourescore and fiue thousand, by the flight of *Senacherib* himselfe, and by his owne sonnes massacring him as hee was about his idolatrous seruice, *verse* 35. 36. 37. the end of the chapter.

Euen. prayer.
1, Les, 2, Kin, 23

The first lesson for Euening prayer 2. *Kings.* 23. containeth many excellent and remarkeable records.

Parts.

1 *Iosiah* after the ouerthrowing of all idolatry, reades the Law.

First how the yong king *Iosiah* did reade the law of God himselfe, after hee had ouerthrowne idolatry, and destroied the idolatrous Priests with the Coniurers, &c. *vers.* 1. to the end of the 28.

2 The vntimely death of this godly yong Prince,

Secondly, how the dayes of this good yong king were cut off by *Pharaoh Necho* king of Ægypt, *ve.* 29. 30.

3 The short reigne of *Iehoahaz*,

The third is of the short time and reigne of *Iehoahaz* sonne, and how hardly *Pharaoh Nechoh* dealt with him and his land, and made *Eliakim* (whom he called *Iehoiakim*) king in stead of *Iosiah* his father, whose Chronicle also is briefly set downe, *vers.* 31. to the end of the 37. the end of the chapter.

Now

Now then as the former scriptures haue taught vs, that God is iust in his iudgement against blasphemers and idolaters, & true in his promise for the preseruation of his Church and the members thereof, liuing vnder, and in the time of the Law: So Saint *Paul* in the portion of scripture chosen for this dayes Epistle, *Galat.* 3. 16. to the end of the 22. *vers.*

Coherence of the two former chapters with the Epistle.

Epistle *Gal.* 3. 16. *ad* 22.

Parts.

First proues that the interstitiall time of the 430. yeares betweene Gods making of the promise to *Abraham*, and the giuing of the Law, could not disanull the Couenant, that was before confirmed of God, in respect of Christ, *that it should make the promise of none effect*. This is the first proposition. *vers.* 17.

A 1. proposition. Time changeth not the purpose or promise of God.

The first reason is in the 16. *verse*. *à testimonio scripturæ*: *Now to Abraham and his seed were the promises made*. He saith not, *and to thy seeds, &c.*

Confirmation of the 1. proposition by two reasons, 1. 2.

The second is *ab absurdo*: *If inheritance of life eternall*, and whatsoeuer God hath promised to the beleeuers, were of the law, then it cannot, or could not bee by the promise: for it were absurd to hold, that it should bee by the law, and by the promise. *ver.* 18.

His second proposition is concerning the vse of the law, in the meane while till the coming of Christ, and full performance of the promise. Where the Apostle answers the question, or preuents an obiection: *Wherefore then serueth the Law? it was added, because of transgression, till the seed came, &c. verse.* 19. 20.

A 2. proposition concerning the vse of the law.

The third proposition is concerning *iustification by faith*, which is also deliuered in the preuenting of an obiection, or answering to a question, which may arise out of the former arguments. The question is concerning the opposition, or contradiction betweene the *Law* and *the promise*. The answer whereunto, is, μη γενοιτο *It may not so bee*: or as it is vsually read *God forbid* in the negatiue part. Wherunto he frames this argument, & inferres the truth of iustification by faith. *For if there had bene a law giuen, which could haue giuen life, surely righteousnesse should haue beene by the law*. But there is no such law,

A 3. proposition is as touching iustification by faith.

His argument to proue the proposition.

law, therefore the Scripture hath concluded all vnder sinne, that the promise by the faith of *Iesus, should bee giuen to them that beleeue. vers.* 21. 22.

Gospell Luk. 10. 23 *ad* 37

Our Lord Iesus Christ in the Gospell *Luk.* 10. 23. to the end of the 37. *vers.* will instruct vs effectually in the true righteousnesse apprehended by faith in Christ bringing forth fruits of godlinesse to God, and charity to our neighbour. In these verses he wil make vse of the former miracles, in telling the Disciples how happy they were that had seene and heard (or rather beleeued in him whom they had seene and heard) and by teaching of the Scribe, he wil proceed to teach the Disciples more lessons of iustice and iustification, and perswade them to the exercising of charitable workes, without which none can attaine eternall life, S. *Luke* therefore doth heere set downe in writing, for our instruction, a two-fold speech which Christ made. First, Christs conference with his Disciples, *ve.* 23. 24. Secondly the conference that he had with the Scribe, in the 13. *verses* following.

Sūme & scope of the Gospell for this day.

Parts of this text.

1 With his Disciples,
2 With the Scribe,

His comfortable conference with the Disciples,

Among many worthy comforts which he vouchsafed vnto his Disciple, in reuealing that vnto them which others knew not, this is one notable consolation which in secret he pronounceth vnto them,

First, that their eyes were blessed, as *ve.* 23,

Secondly, that they were blessed and happy, aboue the happinesse of Prophets and Kings, *ve.* 24. This is the speech which Christ made to them.

The colloquy betweene the Lawyer & him, consisting of two questions,

1.
2.

The conference or colloquy betweene the Lawyer and him is two-fold.

1. A question moued by a certaine expounder of the law, and answered in the 25. 26. 27. 28. *vers.*

2. Another question propounded by the Lawyer, and answered by our Sauiour, being the substance of the Gospell, the perfect preacher of righteousnesse, and the practiser of mercy, as in the rest of the verses.

How eternall life is attained.

The first question is concerning the manner and way of attaining

attaining euerlasting life, *ve.* 25. Our Lords answer is by asking another question, *vers.* 26. which the young Scribe answers, *ve.* 27. and Christ censures the answer, and determines the question, *ve.* 28.

The Lawyers pride which he brought with him, and the good opinion hee conceiued of himselfe by Christs commending of him, occasioned him to aske Christ a second question: *Who then is my neighbour? vers.* 29. The second question which the Lawyer made,

He receiues his answer by our Lords vttering of a parable of the trauailer which fell among Theeues, from the 30. *verse* to the end of the 35. Whereupon our Sauiour examines the Lawyer the second time: *Which now of these three thinkest thou was neighbour, &c. verse* 36. The Lawyer answered in the former part of the 37. *verse: He that shewed mercy.*

Iesus out of this his answer, directs him how to liue here, that hee may liue for euer hereafter, and so answeres his maine & great question propounded at the first, and this he doth in the othe part of the 37. *vers.* in these words: *Go and do thou likewise.* Christ answers the first question, & applies the second answer to the Scribes conscience.

The 14. *Sonday after Trinity.*

THe former texts of Scripture, which were to be read in our Church for the first lessons at Morning & euening prayer, were culled out of the bookes of *Ioshua*, and the foure bookes of *Samuel*, and the *Kings*, being for the most part historicall, affoording vs examples of holy life, and instructions of doctrine, with particular mention and relation of Gods fearefull iudgements executed vpon the disobedient, and contemners of his word, whether Iewes or Gentiles, with his speciall fauours vnto those that haue delighted in his laws, and walked in the spirit, and not performed the workes of the flesh. Comparison of the combinations of the first lessons from the first Sonday after Trinity, with these that follow from this 14 Sonday to the 25 after Trinity,

The Scriptures of the old Testament that do follow, are

Righteous men, and good Rulers are hard to finde.

taken out of the Prophetical bookes of three great Prophets, *Ieremy*, *Exekiel*, and *Daniel*, and 3. ſmall ones, as *Ioel*, *Micah*, *Abacuk*, and that worthy booke of the *Parables*, or *Prouerbs* of *Salomon*, wherein moſt bitter menaces of Gods anger be thundred out againſt the Church of the Iewes, and their citty *Ieruſalem* for their grieuous ſins of vnthankfulneſſe, idolatry, & all kinde of vnrighteouſneſſe, and moſt comfortable doctrines of Gods ſauing health both to Iewes and Gentiles, which bee penitent, which acknowledge and embrace effectually that Chriſt, and word of ſaluation offered.

Sume & ſcope of theſe ſelected ſcriptures.

And to proue the propoſition of S. *Paul* true, *that all haue ſinned, and haue failed of the grace of God naturally, and that righteouſneſſe is not by the law, nor in the time of the law.* The Prophet *Ieremy* in the firſt of theſe choſen ſcriptures, *Ieremy chap.* 5. is

Mor. Prayer. 1 Lel. *Ieremy* 5. *Parts.*

First, willed and commanded by the Lord, to ſearch in the ſtreetes and citty of Ieruſalem, among the people for a righteous man, that for his ſake he might ſpare the citty, *verſ.* 1. whereof a reaſon is rendred, to wit, their double dealing, faiſe ſpeech, and proteſtations of goodneſſe outwardly, but deceit and falſhood inwardly, which the Lord deteſteth. *verſ.* 2. 3. 4.

1 *Ieremies* firſt ſearch.

Secondly, the Prophets ſecond ſearch is for a righteous and good Ruler among the great men, which becauſe hee can neither bee found in the houſe of *Iſrael*, nor *Iudah*: therefore ſhall Gods iudgement haſten towards them, by the *Chaldean, Grecian, Perſian, &c.* vnderſtood by the Lyon, VVoolfe, and Leopard, *verſe* 5. to the end of the 19.

2 *Ieremies* ſecond ſearch.

The Lords third mandate to the Prophet, is concerning the publiſhing and denouncing of theſe future iudgements againſt *Iacob* and *Iudah*, which ſhall bee irreuocable, and moſt certaine in the Lords decree: *As the ſands doe binde in the ſea by the Lords perpetuall decree, &c.* whereunto

3 Gods third commiſſion to *Ieremy* concerning the denouncing of iudgements.

is

is annexed a memorial of the Lords former fauours towards them, in giuing raine both early and late, and reſeruing vnto them the *appointed weekes of the harueſt*. Which fauours of God, with many others their iniquities (which are in particular ſet downe) haue turned away and hindred good, *ver.* 20. to the end of 31. which is the end of the chapter.

Eue. Prayer.
1 Leſſ. *Ierem.* 22
Scope of this chapter.

The firſt Leſſon for this euening ſeruice is written, *Ier.* 22. continuing other matters giuen in warrant, charge, and commiſſion vnto the Prophet, which he as the Lords ſpecial bayly and chiefe officer muſt in particular diſcharge, and ſerue vpon them all, as

Parts.

A firſt warrant which *Ieremy* muſt ſerue vpō the King himſelfe, his ſeruāts and people.

Firſt, vpon the King himſelfe, his ſeruants and people,

1 That he and they do execute iudgement,

2 Rid their handes of euill.

3 And performe their duties according to the will of the Lord. That they may be partakers both King and people of ſpeciall fauours of God, if they obey, and of grieuous puniſhments if they will not hearken, *verſe* 1. to the 12.

A ſecond hee muſt ſerue vpō the couetous & proud oppreſſor.

The ſecond warrant that he ſerueth is vpon the couetous and proud oppreſſor whether he be king or ſubiect, & that is a wofull warrant, and a warrant of wo, becauſe his houſe is built by vnrighteneſſe, and his chambers without equity, *ver.* 13 to the 19.

A third is a proclamation of an exigent or out-lawry vpon people Prieſts & King himſelfe. They muſt bee all attached body, goods, & liues, at *Nebuchadnezzars* pleaſure.

The third is as it were a proclamation of an exigent or out-lawry againſt the people, Prieſts, and king himſelfe, for their contempt of the former proceſſes, for their ſenſeleſneſſe and ſecurity in their ſinnes, and pleaſing themſelues in their wickedneſſe, wherein becauſe they were ſo confounded, therefore confuſion ſhould be their puniſhment. They ſhould be led by *Nebuchadnezzar* the king into the land of *Babell* or confuſion, into an other countrie where they were not borne, and there they ſhall die: yea, *Coniah* himſelfe ſhalt be as a deſpiſed or broken idoll, or as a veſſell wherein is no pleaſure, &c. *ver.* 20. to the end of the 30. which is the end of the chapter.

In

In our Epiſtle *Gal.* 5. 16. to the end of the 24. *ver.* we haue a godly, a goodly, and a golden exhortation vnto righteouſneſſe, which he calleth by another name and phraſe, to wit, *walking in the ſpirit*. For ſeeing that all the elect people of God, do through the Spirit wait for the hope of righteouſneſſe through faith, it followeth neceſſarily, that they muſt walke in the Spirit, or elſe they can neuer obtaine that which they hope for,

Parts of the text,
1 Exhortation
2 Confirmatiõ

The text containeth
Firſt, an exhortation.
Secondly, the confirmation or eſtabliſhing thereof.

Exhortation is to walke in the ſpirit.

The exhortation is, *Then I ſay, walke in the ſpirit.*

1 Reaſon to vrge it.

The firſt reaſon, *a conſequenti vtilitate*, or *a priuatione, vel preuentione contrariorum effectuum*, *And yee ſhall not fulfill the luſts of the fleſh.* ver. 16.

2 Reaſon,

The ſecond is taken from the contrary, to wit, from that contrariety, repugnancy & ſtrife which is betweene the fleſh and the Spirit. *ver.* 17.

3 Reaſon,

The third *ab vtili*, a deliuerance from the bondage of the law. *And if ye be led by the ſpirit, yee are not vnder the law:* ver. 18.

4 Reaſon,

The fourth is, *a deſcriptione contrariorum*, a manifeſt laying open and diſcouery to all mens view of the repugnant warriours which fight theſe contrary battels,

5 Reaſon,

The ſouldiars of the fleſh, & in the fleſh, are deſcribed, & their wofull wages is appointed them. *ver.* nineteenth, twentieth, twentieth one.

6 Reaſon,

The ſpirituall combatters are bewrayed & named, whoſe Princely priuilege is ſet downe, to wit, that there is no law therefore no puniſhment againſt them, *verſe* twentieth two, twentieth three.

The priuileges of ſpirituall ſouldiers are ſealed by Chriſt

The ground of which priuilege and their letters pattents are ſealed by Chriſt himſelfe,

They are Chriſts, therefore they haue crucified the fleſh, with the affections and the luſts thereof. ver. 24.

Our

Gospell.

Our gracious and mercifull Saviour doth not onely teach his Disciples, and the crafty proud tempting Lawier, as before, the exercise of Christian charity, and neighborly righteousnesse, but in this portion of Scripture also, *Luke* 17. *ver.* 11. to the end of the 19. euen by his owne example in healing of ten leapers, poore distressed soules, banished from mens society, instructeth vs in that rule which he gaue to the Lawyer. *Go and do thou likewise.* And in that mandate which God by *Ieremy*, sent to the King, Priests, and people of Israel and *Iudah*

Luk. 17. 11 *ad* 19. Coherenece of this with the former Gospel. Scope & drift of this text.

This Scripture affoordeth two generall or principall parts.

Parts of the text.

The first is the occasion offered to our Saviour of doing this miracle, and shewing this mercy, in the eleuenth, twelfth and thirteenth verses.

1 Occasion of this miracle.

The second is the miracle it selfe, in the other 5 *verses.*

2 The miracle it selfe,

The occasion is two-fold,

Occasion is two—fold,

1.

1 That which he tooke of himselfe purposely, which is two-fold:

1 By trauelling to *Hierusalem*, through the midst of *Samaria* and *Galilee.* ver. 11.

2 By entring of purpose (into a certaine towne) in a part of the 12. *ve.* where in his omniscient præscience he foresaw that the miserable leapers would meete him.

The second occasion which hee tooke of others, to wit, by reason of the misery of the ten foule diseased leapers, in the rest of the twelfth *verse*, vnto the end of the thirteenth.

2.

Parts of the miracle,

In the second generall of this text (which is the miracle) are two speciall parts:

1 The worke it selfe,

2 The sequele of the worke,

First, either the mercifull and miraculous worke it selfe, consisting of two branches.

Parts of the worke.

1 Christs commandement *Go shew thy selfe to the Priests.*

1

2 The cure it selfe, *As they went, they were cleansed,* verse 14.

2.

The

All that are clenſed in body bee not clenſed in ſoule.

The ſecond ſpeciall is the ſequele of the miracle, or that effect that this benefit and good turne (which Chriſt did) tooke in them to whom it was vouchſafed, which effect is two-fold.

1 Thankfulnes in one.
2 Vnthankfulnes in the nine.

1 Thankfulneſſe in one of them. *ver*, 15. 16.

2 Ingratitude in the other nine, in all the reſt which were clenſed, which ſinne of theirs Chriſt

1 Reproueth: *ver*. 17. 18.

2 For the ſhaming of them he doth cõmend the ſtranger.

3 Rewardeth his thankfulneſſe, his thankfullneſſe I ſay, proceeding from a true faith, with giuing him a free gift, to wit, the end of his faith, euen the ſaluation of his ſoule, ſo well as the free healing of his corporall leproſie: *Ariſe, go thy way, thy faith hath made thee whole.* verſe ninteeenth.

The 15 Sonday after Trinity.

Reaſon for the choiſe of theſe Scriptures.

Scope of them all togeather.

STill do the the fathers of our Church, in the chooſing of fitteſt Scriptures for our Leitourgie, bethinke themſelues of thoſe which do chiefly make mention of the fruits of the ſpirit, obedience, righteouſneſſe, deſpiſing the world, reioycing in the croſſe of Chriſt, and depending vpon Gods particular prouidence in particular neceſſities, without immoderate & carking care after the adiuncts of this world, wherefore they bring in the Prophet *Ieremy*.

Summe of the two firſt Leſſõs

Firſt, at Gods commandement, commending the *Rechabites* for their obedience, and condemning the Iewes for their diſobedience.

Secondly, ratifying of the Iewes condemnation by a ſecond booke or written roule, though the King had cut and burnt the firſt.

Summe of the Epiſtle & Goſpell

In the firſt out of the new Teſtament, the reoycing in the fleſh and outward reioycing in things that profit not, is forbidden. And in the ſecond, which is the Goſpell, a ſeeking

king, first, after Christs kingdome and righteousnesse thereof is commanded.

Our first Lesson for morning prayer out of the old Testament. *Ierem.* 35. conteines

Mor. prayer.
1. Les. *Ier.* 35.

Parts.

1 A memoriall of the *Rechabites* continuall and constant obedience.

2 The vse of this memorable example.

First, a memorable example of the *Rechabites* continuall and constant obedience vnto their fathers commandement, notwithstanding the Prophets remandement to the contrary *ver.* 1. to the 11.

Secondly, the vse that Almighty God maketh of this example vnto the houses of Israel and *Iudah*, with his reprooching and condemning them for their disobedience, and his commending and well intreating the *Rechabites*, for their gratefull obedience, *ver.* 12. to the 19. the end of the chapter.

The second Scripture out of the old Testament, *Ier.* 36. remembreth vnto vs these things.

Eue. Prayer.
1 Les. *Ierem.* 36.

Parts.

1 Gods mandate to *Ieremy* to record the curses in a booke.

2 The effect of this recording.

First, that the curses which *Ieremy* had denounced against *Iudah*, and Israel, must be recorded and set downe in a booke by *Ieremy* & *Baruch*, that the King and people might thereby, as by the last warning, be drawne to repentance, *ver.* 1. to the end of the 15.

Secondly, what effect the writing and reading of this rowle tooke in the Kings counsellers, and the people, *ver.* 16. to the end of the 25.

3 How *Ieremy* & *Baruch* were dealt withal for it.

Thirdly, what became of *Ieremy* the inditer, and *Baruch* the writer of this rowle. *ver.* 26.

4 Gods mandate for the writting of an other rowle.

Fourthly, how God gaue commandement for the writing of an other rowle though the King had cut and burnt the former, *ver.* 27. to the end of the 32. which is the end of the chapter.

The third portion of Scripture appointed for the Epistle *Gal.* 6. 11. to the end of the 18. the end of the chapter, conteines doctrines exhortatiue or rather cohortatiue vnto an holy

Epistle.
Gal. 6. 11. *ad* 18.
Scope of the text.

True & faithful Apostles reioyce in afflictiõs not in popular fame or deceit.

holy, godly and spirituall walking. In shewing loue and practising the fruits thereof towards the ministers of Gods word, in exercising liberality towards them and the household of faith.

The parts hereof are

Parts.

1 The false Apostles suttle dealing is vnmasked,

2 Saint *Paul* deales in a contrary manner.

3 His fare-well to the *Ephesians*,

First, a discouery of the bad dealing of the false Apostles who ambitiously affecting popularity call the people to the ceremonies of the law. *ver.* 11. 12. 13.

Secondly, S. *Pauls* holy practise to the contrary in his reioycing in the crosse of our Lord Iesus Christ, and by his example perswading others to doe the like. *ver.* 14. 15. 16. 17.

Thirdly, his valediction and prayer concluding the Epistle. *ver.* 18,

Gospell
Mat. 6. 24. *ad* 34

The agreement of this Gospell with the Epistle

As *Paul* the seruant of God is painefull in his perswasion to cheerefull liberality, so his Maister Christ is farre more carefull in disswading from too much carking and distrustfull carefulnesse, a kind of insatiable greedinesse and couetous longing after food & rayment. In this portion of Scripture therefore *Math.* 6. 24. to the end of the 34. *ver.* which is the end of the chapter, because euery one should know that couetousnesse & greedy taking together the adiuncts of this life, and the immoderate care after necessaries for the bodies maintenance, proceedeth from a distrust in the Lord, and his particular prouidence, the greatest vnthankfulnesse of all. And for that our Lord and Sauiour hauing viewed the estate of euery mans body, & knowing each mans minde & heart, he seeing also the wants of the one, supplyeth the same, and will satisfie the other with the fulnesse of his neuer-failing fauour, In this text our Lord doth it, for

Summe principall of this Scripture,

Parts of the text.

1 A disswasion frõ attempting impossibilities,

2 A confirmation of this dehortation by

First, he dissuades men from indeuouring to effect vaine and impossible things, to wit, in seruing God and riches, which are two contrary commmanders, *No man can serue two maisters.* ver. 24.

Secondly, Christ Iesus the good sheepeheard, puls his wandring sheepe (caught in the bushes and cares of this world)

world) out of these dangers: that they may be the better fitted to seeke after the kingdome of heauen, with the happinesse of the future world: and this he doth in the rest of the *verses:*

many worthy and most pithy arguments,

The proposition is a prohibiting commandement peremptorily set downe as a resolute and determinate conclusion in three seuerall verses of this text.

Parts of the dissuasion consisting in 3 cõmandements,

The first in these words. *Therefore I say to you: be not carefull.* ver. 25.

The second is, *Therefore take no thought.*

The third is, *Care not then,* that is, care not for the morrow, *ver.* 34.

The branches of this inhibition being as the reasons and grounds therof, are seuen appeals which Christ here maketh.

Reasons for these commandemẽts are the seuen appeales following,

The first appeale that he maketh is to life. *Is not the life more worth then meate,* in the end of the 25. *verse:*

1 Appeale is to life,

The second appeale is to the body, *and the body then rayment,* in the same *verse.*

2 Appeale to the body,

The third is the foules of the heauen, *they neither sow, nor reape, and yet your heauenly Father feedes them.* ver. 26.

3 To the fouls

The fourth is to their own consciences, they knowing the weakenes of their owne power, *Which of you by taking care is able to adde one cubite.* ver. 27.

4 To their own consciences for their weakneſſe

Fiftly, he appeales to the vegetals, and sends the people (which carke & care without measure) *to the lillies of the field,* ve. 28. comparing the lillies brauery (who take no care at all) with *Salomons* glory. *ver.* 29. applying this example of comparison, & necessarily concluding thereupon, *Wherefore if God so cloath the grasse of the field.* ver. 30. 31.

5 To the vegetals,

His sixt appeale is to the Gentiles.

6 To the Gentiles,

His seuenth to their heauenly Father, *For your heauenly Father knoweth that you haue neede:* both which appeales are in the two and thirtieth verse.

7 To the care of their heauenly Father.

Now when men are by their Lord God and mercifull Sauiour pulled and reskued out of the consuming fire of the care of this world, he

First,

Christs kingdome and the righteousnesse thereof must bee sought after.

3 Part of this Gospell is a perswasion to seeke after heauenly things.

First, aduiseth them what to seeke after, and what to fasten their eyes vpon, to wit, *the kingdome of God, and the righteousnesse of this kingdome*.

Secondly, he promiseth vnto such as seeke and finde this kingdom, that adiuncts shal be bestowed vpō such subiects, to wit, *that meate, drinke and clothing shall be cast vpon them*. Gods people are the subiects, and they be the greater: these things are but adiuncts, and they are the lesser, *ver.* 33. of the text, and last but one of the chapter.

The 16. *Sonday after Trinity.*

Summe & coherence of the 2 first Lessons.

THe former point of doctrine concerning Gods prouident care by the Prophets and ministers of the word with whom he will take order for the instruction, reprose & comfort of the members thereof, is heere confirmed by his speaking to another of his Prophets, in the chapters and Lessons of the old Testament.

Summe of the Epistle & Gospell

Wherefore the fathers of our Church haue chosen two out of the new, as parallel vnto them. In the first whereof Saint *Paul* will encourage the *Ephesians* against the troubles which he suffered at the hands of the Iewes, for preaching this mystery concerning the saluation of the Gentiles. And in the second our Lord himselfe doth confirme it, by his omnipotent and miraculous power of raising a man to life that was dead, and caried forth to be buried.

Mor. Prayer.

1 Les. *Ezech.* 2.

Parts.

1 God prepares *Ezechiel* for his function.

2 God tels *Ezechiel* what will be the successe of his labours.

The first Lesson for this morning prayer *Ezech.* 2. containeth these chiefe points.

First, Gods fitting, encouraging, and enabling of the Prophet *Ezechiel* vnto that waighty and troublesome charge of prophecying and preaching vnto the rebellious and impudent house of Israel. *ver.* 1. to the 4.

In the second part of the chapter, God foretelleth the successe of *Ezechiels* labours, to wit, disobedience and rebellion

bellion of these thornes and scorpions, able (euen with their lookes) to terrifie him. *ver.* 5. 6.

In the third place God vrgeth his Prophet more vehemently with the discharge of his office and function, least the Prophet himselfe also do incurre the sinne and punishment of rebellion. And therefore God giues him the rowle of a booke written full of woes both within and without. *ver.* 7. 8. 9. 10. the end of the chapter.

3 God charges the Prophet more deepely with the care of doing his duty

The first Lesson for euening prayer is *Ezech.* 14. wherein God deales in more particular manner with the sinnes of the Iewes; and those irreuocable plagues which hee intendeth to send vpon them and theirs, for all those their iniquities.

Eue. Prayer.
1 Les. *Ezech.* 14. Summe of the chapter.

First, God menaceth one of the most grieuous iudgements (that are in the world) to come vpon these rebels, to wit, his laying of the iniquity of the false Prophets vpon the idolaters and false worshippers of the true God, in vsing these words of them, and to them: *That I may take the house of Israel in their owne heart, because they are all departed from mee through their idols.* verse 1. to the end of the 11.

1 Gods threatning of the Iewes,

Secondly, that though these wicked idolaters beeing iustly punished for their sinnes (*by famine, by noisome beasts, by sword and by pestilence*) did beare themselues in hand, that they should fare the better for their true Prophets, and for the righteous men that liued among them, God sheweth the case to be otherwise, for he saith. *If Noah, Daniel, and Iob, were among them, they should deliuer but their owne soules by their righteousnesse,* ver. 12. to the 21.

2 God tels the that other mens righteousnesse shall doe them little good for deliuerance frō their sinnes,

Thirdly, God affoordeth comfort vnto his little flocke, vnto the remnant of his chosen people, picked of out the multitudes, which shall be destroyed out of *Ierusalem*, ve. 22. 23. the end of the chapter.

3 Comforts vnto Godschosen,

Epistle
Ephe. 3. 13. *ad* 22 Summe of the text,

The third of the Scriptures for this day. *Ephes.* 3. 13. to the 22, the end of the chapter, is a contolatory exhortation

Christs faithful seruants proceed with comfort in the midst of afflictions,

Comforts in affliction to preuents discouragements,

vnto the Church of the *Ephesians*, to preuent all discouragement and fainting, for, or by reason of any afflictions or troubles which himselfe did suffer. And therefore the Apostle prayeth to the God of comfort for the increase of this courage in them: giuing thanks vnto God, as hauing attained it at his hands already.

Parts.

1 Exhortation,

The exhortation is in the 13. verse, *Wherefore I desire that ye faint not at my tribulations for your sakes.*

2 Prayer,

His prayer is in these words, *For this cause I bow my knees*, ver: 14. to the 19.

3 Thanksgiuing

His thanksgiuing vnto him, *therefore that is able to do exceeding abundantly.* ver. 20. 21. the end of the chapter.

Gospell.

Luk. 7. 11. *ad* 16.

Agreement of this Scripture with the Epistle and with the former Gospel.

Saint *Pauls* incouragings of Christs Church are very great and manifold, but the comforts of Saint *Pauls* Lord and Maister Christ Iesus, who is the resurrection and the life (one of his encouragements and consolations) do far exceed all.

Our Lord Iesus Christ taught men in the former Gospell to depend vpon his fatherly prouidence, for meate, drinke and rayment: for he that made the body and gaue life vnto it, will not deny the meanes of the liues maintenance. In this holy Scripture, *Luke.* 7. ver. 11. to the end of the 16. it is proued by example and most euident demonstration, that God can and will doe all the former good for vs, because hee raiseth the dead vnto life againe. Much more can hee continue life by such meanes as maintaine life, according to the good pleasure of his will. The euangelist in his relation,

Scope of this text,

Parts.

1 Occasion of the miracle,

First sets downe the iourney of Christ, as the occasion of the miracle. *ver.* 11.

2 Miracle it selfe

Secondly, the miracle it selfe of Christs raysing vp the dead corps of the yong man, as in the rest of the *verses.*

Parts of the miracle,

In the miracle consider,

1. 1 The description of the things done, *ver.* 12. to the end of the 15.

2. 2 The effect and sequele of all, *ver.* 16.

In

In the deſcription theſe circumſtances denominate the truth of the Hiſtory, as

Parts of the deſcripuion,

1 The circumſtance of the place, *as he went into a city called* Naim. 1.

2 The perſons which accompanied Chriſt, to wit. 2.

1 His Diſciples,

2 A great multitude of people, theſe are noted in the occaſion.

In the miraculous deed which was done let vs conſider of the paſſion before we can come to the action: before or at which paſſion S. *Luke* by way of preface doth againe expreſſe ſome circumſtances, as

Parts of the miracle,
1 Paſſion,
2 Action,
Parts of the Paſſion,

1 Of the place where our Lord Ieſus was at that time immediately before the miracle, *as hee drew nigh the gates of the citty.* 1.

2 For aſſurance that hee was dead already vpon whom the miracle was wrought, It is ſaid, *there was a dead man caried out*, to wit, *to be buried.* 2.

The third circumſtance is, what eſtate the dead man was of, to aggranate the paſſionate ſorrow of the mother and friends. The text ſaith, *he was the onely ſonne of his mother.* 3.

4 The eſtate of his mother is ſet downe, *ſhe was a widdow.* 4.

5 The ſimpathizers in her ſorrow, her complangents, *much people of the citty was with her.* ver. 12. 5.

Parts of the action:

In the action let vs behold the actors loue to mankind.

1 Towards the widdow, whom when he ſaw 1.

Firſt, he inwardly pittied,

Secondly, hee outwardly with his words comforted her in forbidding her to weepe. *ver.* 13.

2 His *philanthropie* toward the dead man, ſet forth by Chriſts ceremoniall performances, as 2.

1 His coming to the coffin,

2 His touching it,

3 His cauſing of the bearers to make a ſtand.

The child is not punished for the fathers sinnes.

4 His words, which are also to be obserued, being these. *Young man, I say vnto thee arise*, ver. 14.

Effects of these deeds & words of the actor, either in the yong man, or in others,

1 The effect of these deeds and words we shall see in the yong mans being restored to life in three arguments, as

1 *The dead man sate vp,*

2 *He spake.*

3 *Christ deliuers him to his mother.*

2. The effect that the miracle tooke in others must be also considered,

1 In *their astonishment*,

2 In their acknowledging of Gods power and his loue, in their saying thus.

A great Prophet is raised vp.

And God hath visited his people. ver. 16.

The 17. Sonday after Trinity.

Coherence of of these foure Scriptures with the former foure.

THe 4. Scriptures which are chosen out for this daies seruice, are not much different from those of the former day. First, whether we respect the two out of the old Testament, wherin God reprocheth & vpbraideth the Iewes for their vnthākfulnes & disobedience, & their misconceiuing, therfore affirming that God punished the child for the fathers sinne: secondly, or these two out of the new Testament. In the first wherof Christs scholler doth exhort his schollers to answere their profession, in an holy life, & namely in practising of charity and concord. But in the second S. *Pauls* Maister fulfils the commandement of loue & charity in doing charitable workes & teaching humility vnto proud exalters of themselues.

Summe of the two first Lessōs

Sūme of the Epistle & Gospel

Mor. Prayer.

1 Les. *Ezech.* 16.

Parts.

1 A reproofe of the Iewes vnthankfulnesse,

The first Lesson for morning prayer is *Ezech*, 16. containing these generall points.

First, the Lord by his Prophet doth cast in the Iewes teeth their abominable vnthankfulnesse and neglect of all those benefites

benefits whereof he had made them partakers: yea those varieties of iewels wherewith hee had decked and inriched them. *ver.* 1. to the 14.

In the second place the Lord doth most plainely and in particular taxe and reproue them for their abuse of his benefites and graces, by their pride, contempt of his word, and diuers sorts of idolatry, verse fifteenth. to the end of the thirtieth foure.

2 A reproofe of their abuse of Gods benefites by their pride & contempt of his word,

In the third part of the chapter the Lord calleth out his defectiue and Apostate people (termed by the name of an harlot) to heare her doome, euen Gods definitiue sentence against her for her manifold iniquities and abhominations, *ver.* 25. to the 46.

3 Israel must heare her doom pronounced trō the Lord.

In the fourth place (to aggrauate the heauinesse of their punishment) he sheweth that they had exceeded *Sodome* and *Samaria* in sinning: and therefore they must accordingly receiue and be partakers of iudgements and plagues proportionable and correspondent. *ver.* 47. to the 58.

4 He describes the greatnesse of their sinnes.

In the fift and last part of this chapter God affoordeth plentifull mercy and fauour vnto the penitent and faithfull, making an euerlasting couenant of pacification with them, *verse* fiftieth nine, to the end of the sixtieth three, which is the end of the chapter.

5 Gods loue to the penitent & beleeuers.

The second text of Scripture which is the first Lesson for euening prayer, is *Ezchiel*, 18. wherein God sheweth himselfe equall in his iustice, and in his iudgements more mercifull then they tooke him for, (which supposed that he punished the children for the fathers faults) whereupon they brought vp a prouerbe:

Eue. Prayer.
1 Les. *Ezech.* 18. Scope of this chapter.

In the chapter we may take view of these things.

Parts & chiefe points,

Firſt, how the Lord by his Prophet reprooueth and forbiddeth the vse of this prouerbe. *The Fathers haue eaten sowre grapes &c.* ver. 1. 2. 3.

1 A prohibition of the vse of the prouerbe,

Secondly, the reasons of this prohibition and reproofe doe follow.

2 Reasons for the prohibition

1 From that generall title and interest which the Lord God challengeth in all soules,

2 From the particular title which he hath in the soule of the father, and in the soule of the sonne: twixt both which there is a difference, and therefore *the soule that sinneth, whether of the father or of the sonne, it shall die.* ver. 4.

3 A confirmation of the first prohibitiue propositon taken frō God threefold dealing with men.

Thirdly, God confirmeth the former truth, as touching his iustice. by that course that he will take

1 With a righteous and iust man. *ve,* 5. to the 9.

2 With his vnrighteous and vniust son, that is, a theefe a murtherer, an vsurer, &c. *ve.* 10. to the 13.

3 With his good grand-child, *which feareth the Lord,* & doth as his grand-father did, but not as his wicked father did. *ver.* 14. to the 20.

4 A generall proclamation grounded vpon the former particulars containing two parts.

1.

2.

Fourthly, vpon these former decrees of the Almighty, set downe in particular, vpon the particular and seuerall estates and occasions of people, the Lord now descendeth to a generall proclamation, wherein

1 No wicked man is excepted, or from life exempted, if he will repent. *ver.* 21. 22. 23.

2 No righteous man hath any interest in this proclamation, after he is apostate from righteousnesse: for then hee is also exempted from life. *ver.* 24.

5 God answeres their obiection & confutes it.

Fiftly, the Lord answereth their absurd obiection, or rather their impudent deniall of the conclusion and begging the question, *yet ye say the word of the Lord is not equal, Heare now ô house of Israel, is not my way equall.*

Their position God confuteth, and confirmes his own by former instance induced in the fourth and 3 part,

1 Of a righteous man falling away from goodnesse,

2 Of a wicked man departing from euill and returning to goodnesse, *ver.* 25. to the 29.

6 A peremptory conclusion concerning the truth and iustice of Gods iudgements.

In the sixt & last part of the chapter the Lord concludeth peremptorily the truth of his iudgements, that they are most iust in iudging, *euery one according to his waies:* whereupon he exhorts them to repentance and newnesse of life: Because he

he is ſo far from puniſhing the good for the bad: *that he deſires not the death and deſtruction of the bad, but rather that hee ſhould returne, grow good, and liue for euer*, ver. 30. to the end of the 32. the end of the thapter.

The teacher of the Gentiles, exhorts the *Epheſians* chapter 4. 1. to the end of the 6. (a Scripture ſet apart for this daies Epiſtle) to walke an holy and ſanctified life, becauſe they are thereunto called. The parts hereof are

Epiſtle
Epheſ. 4. 1. *ad* 6.
Scope of it.
Parts.

Firſt, an exhortation, in the 1. 2 & 3. *verſes.*

Secondly, the grounds and reaſons whereon it is builded *ver.* 4 5. 6.

1 Exhortation:
2 Confirmatiõ
Parts of the exhortation.

In the exhortation regard,

Firſt, the manner of it, diſcouering the zeale and loue of the exhorter, his earneſtneſſe and care to exhort them, though he was a priſoner, his ſingular loue to beſeech & intreate where he might command.

1.

Secondly, the matter which is generall or ſpeciall

2.

Generall, *to walke worthy of the vocation whereunto they are called.* ver 1.

Speciall, in ſhewing this worthy walking by the effects and fruites of the ſpirit, alwaies produced & growing from good trees. Theſe acceptable fruites are

Firſt, *humility of minde*, 2. *meekeneſſe outwardly*, 3, *long ſuffering*. 4. *ſupportation one of another through loue*. 5. *an indeuour to keepe the vnity of the ſpirit in the bond of peace.* ver. 2. 3.

Fiue goodly fruits of worthy walking.

The ground is manifold and moſt ſure, wheron hee buildeth both general and ſpeciall exhortations, but principally the fifth branch of the ſpeciall, *an indeuour to keepe the vnity of the ſpirit, &c.* For the confirmation whereof and perſwaſion thereunto there be three reaſons in the fourth verſe.

Confirmation of this exhortation, but chiefly to peace by 8. reaſons,

The firſt is drawen from the vnity of the body, *there is one body*, the ſecond from the vnity of the ſpirit, *one ſpirit*, the 3. *one hope of calling*. Theſe in the 4 ver. 4. *one Lord*, 5. *one faith* 6. *one baptiſme*, ver. 5. 7. *one God*, 8. *one Father*, 1. *of all*, 2. *aboue all*, 3. *through all*. 4 *in you all.* ver. 6.

Gospell.
Luk. 14. 1 ad 11. Agreement of this with the former Gospel, Parts of this text,

The matter and manner of the fourth Scripture chosen for the Gospell for this day, *Luke* 14. 1. to the end of the 11. is little differing from the former preceeding Gospell: Saue onely that in this our Sauiour Christ performeth two things, and there he did but one (though as much & more then both these,) the rayſing of a dead man to life, for

1 The cure of the hydropike man,
2 The phyſicking of them that were ſwelled with pride,

First, in this text he healeth the man that had the dropsie, in the first sixe verses of the text.

Secondly, he doth administer phyſicke to them at the left (if he doth not heale) that is, to their pride, arragancie, and hypocryſie, which chose out the chiefe roomes at feasts, *ver.* 7. to the end of the 11.

Parts of his miraculous cure of the hydropike man,
1.

In the first and maine generall point of this Gospell, wee must obserue (as oftentimes heretofore)

2.

1 The common kind of occaſion and opertunity that Christ tooke, to the end he might do good, to wit, his coming to the chiefe Phariſies houſe, to eate on the Sabboth day.

2 The occaſion which they offered him, to wit, of watching and obſeruing his behauiour, first, hereupon propounding to them two queſtions, *ver.* 3. to the 5. secondly, of healing the hydropick, *ver.* 4.

To his first queſtion they would not anſwere.

To his second, *which of you hauing an oxe, &c.* they could not anſwere.

Parts of his miniſtring phiſicke to the proud persons.
1 He teacheth them manners and ciuility,
2 He teacheth them the ground of ciuility,

Our Sauiour and teacher of the beſt ciuility, beholding the boldneſſe and want of good manners in the gueſts which were at the Phariſies table, takes occaſion alſo to rub their memories, and to mend their manners:

1 Teaching them ciuilitie, as in the eighth, ninth, & tenth *verſes*.

Secondly, teaching them Diuinity the true ground of good ciuility, as in the eleuenth *verſe*.

The

The 18. Sonday after Trinity.

IN the two former chapters for our two first Lessons out of *Ezekiels* prophecie, the fathers of our Church will demonstrate vnto vs, Summe of the 2 first Lessons.

First, that God is so highly displeased with his people the Iewes, for their disobedience, contempt of his word, and pollution of his Saboths, &c. that 1. Their praiers should be abhominable to him. 2. Yea that their filthy and polluted city *Ierusalem, that pot whose scumme is therein*, should also be destroyed.

Secondly, in the two latter portions taken out of the new Testament, they will 1. Teach the *Corinthians*, and in them, vs. and all other Gentiles, to praise the Lord our God, for the diuers gifts and graces of God, bestowed vpon vs in Christ Iesus *In whom we are made rich in all things*, 2. And according to this thankefulnesse to shew our loue to God, and our charity to our neighbours. Summe of the Epistle & Gospell

The first Lesson for this Morning prayer, *Ezekiel* 20. comprehends these chiefe things of note and consideration. *Mor. Prayer.* 1 Les. *Ezech.* 20. *Parts.*

First, that God refuseth to answer the forgetfull and blasphemous Iews, when they shall come to require of him, and pray to him, *vers.* 1. 2. 3. 1 God will not answer the blasphemous Iews,

Secondly, God causeth the Prophet to let them see that herein hee dealeth but in iustice with them, by reason of their owne forgetfulnes of his benefits & continuall prouoking of him to indignation by their sinnes, whereof hee nameth some particulars, as first their idolatry with the idols of *Egypt*: yea, after that the Lord had shewed his fauour towards them, and powred foorth his wrath vpon the *Egyptians* themselues which were their enemies, *verse.* 4. *adj.* 2 God herein deales iustly, & not rigorously with them,

2. Their

2, Their rebellion in the wilderneſſe, after he had brought them out of Ægypt, *ve.* 10. to the end of the 26.

3 The Iews are the cause themselues of the multiplication of Gods iudgements,

Thirdly, the Lord by his Prophet telleth them how they are the meanes of the augmenting of his iudgements, by adding of more blaſphemies (as they are called, *ver.* 27,) vnto their former iniquities. And that their continuance in idolatry, is the cauſe why hee giues them ouer to their owne hearts luſts, to be polluted with their idols, *verſ.* 27. to the end of the 39.

4 God offers mercy to the remnant,

In the fourth place the Lord offers mercy to the remnant that ſhall returne from the captiuity to ſerue him in Ieruſalem, *ve.* 40. to the end of the 44.

5 Iudgements denounced against the people of the ſouth

In the laſt part of the chapter the Lord denounceth a grieuous iudgement againſt the people of the South, meant and vnderſtood by the foreſt of the South, *verſ.* 45. to the end of the 48. the end of the chapter.

Eue. Prayer.
1, Leſ, *Ezech.* 24
Scope of the chapter,

In the firſt Leſſon for this euening prayer, *Ezech.* 24. the Lord by two parables vttered by his Prophet (for the ſurer confirmation of the execution of his iudgements,) foretels the vtter deſtruction of Ieruſalem.

Parts.
Two parables,

The firſt parable is of the ſeething pot, *verſ.* 1. to the end of the 14.

1 Of a ſeething pot,
2 Of *Ezechiels* wife,

The ſecond of *Ezechiels* wife, which dyed, for whom God forbad him to mourne, *verſ.* 15. to the end of the 27. which is the end of the chapter.

Epiſtle.
1. *Cor.* 1, 4. *ad* 8,
Scope of it,

The third portion of Scripture is full of comfort to the beleeuers, the Gentiles, as the former two were full of terror to the defectiue Iewes, and idolaters of *Iudah* and *Ieruſalem.* It is written 1. *Cor.* 1 4. to the end of the 8 *verſ.* and is (after the Apoſtles ſalutation and praier to God for them)

Parts.
1 Thankſgiuing
2 Grounds of his thankeſgiuing,

Firſt, an holy gratulation and thankeſgiuing to God in a part of the 4. *verſ.*

Secondly, the motiues and grounds of his thankeſgiuing are propounded, which are,

1. The

1. The grace and fauour of God which is giuen them in Iesus Christ, as in the rest of the 4. *vers.* 1.

2. The fruits of this grace manifesting so blessed a tree, *That in all things ye are made ready in him, in all kinde of speech, and in all knowledge. as vers.* 5.6. and 7. 2.

3. Motiue is Gods finishing, confirming and establishing of this commenced worke in them vnto the end, and to this end & purpose, (which is the chiefest end) *that yee may bee blameles in the day of our Lord Iesus Christ, verse.* 8. 3.

Gospel.

The subiect matter of the Gospel, written *Math.* 22. *ve.* 34. to the end of the 46. chosen for this day, is concerning a principall fruite of the spirit, which is loue, heeretofore so often commanded and commended, and now vrged by our Sauiour vpon a question moued by a tempting Lawyer, *vers.* 35.36 and answered by our Sauiour, *vers.* 37. to the end of the 40. *Math.* 22.34. *ad* 46. Scope of the text,

Analyse,

And because God is the principall obiect of this loue, Christ Iesus the sonne of God, (who knew the Scribes heart, which tempted him, and the Pharisies ignorance in one of the maine grounds of *Theologie*, to wit, *Christs eternall diuinity*) demaundes a question of the assembly of Pharisies, whereby he puts them also to silence, as he did the Saducies in the 34. *verse* of this chapter. Why Christ propounds the question concerning his diuinity,

The question is, what thinke ye of Christ? *Whose sonne is hee? vers.* 41.42. Question,

This question they answer after a sort, but would not stand by their answer, when once it was infringed by Christ, *vers.* 43.44.45. Answer.

Whereupon our Lord displaieth and discouereth their weaknesse and vnfitnesse. Their weaknes in answering, is discouered,

1. Both in their answering him for that time. And

2. In propounding any questions vnto him for euer after. *vers.* 46.

The.

The 19. Sonday after Trinity.

Reason and occasion of the choice of these Scriptures,

AS faith is the gift of God, so it is one of the principall fruits of the spirit, and therefore necessarily and most fitly to be commended vnto vs by the fathers of the Church among these and other fruits of the spirit.

Sūme of the 2, first Lessons,

In our two scriptures of the old Testament, wee haue seuerall examples of the miraculous power of faith. In the first of the new, a dehortation from infidelity, from walking in ignorance, and in all the lusts of the Gentiles, & works of the flesh. In the second we haue an example of an euangelicall patient cured of his spirituall & bodily diseases, by the euangelicall and Arch-physitian of soule & body, that God of loue: yea, that God which is loue, with that his heauenly medicament of a true, precious, simple, and liuely faith, which he also gaue to the patient.

Sūme of the Epistle & Gospel

Mor. Prayer.
1 Les, *Daniel*, 3.

Parts.

1 *Nebuchadnezzers* wicked decree,

2 The 3, children which would not obey it, are condemned to the hote furnace,

3 God deliuereth his three seruants out of this danger,

The third chapter of *Daniel* is the first lesson for morning prayer, recording these principall occurrents.

The first is as loathing *Nebuchadnezzars decree for the worshipping of that golden image which he had set vp*, *ve.* 1. to the end of the 7.

The second is how *Shadrach*, *Meshek* and *Abednego* the Iewes, are accused by the *Chaldeans* vnto the King, for the breach of that idolatrous statute, who being conuented, examined, and found guilty, are condemned vnto the hote fiery fornace, *vers.* 8 *ad* 23.

The third is how the three seruants of God are by faith deliuered from the persecutors elementall fire, though seuen times in heate graduated and increased. Whereupon the Monarch and his counsell marualleth, praiseth God for the same, & maketh a grieuous penal statute against the blasphemers of the God of *Shadrach*, *Meshek* & *Abednego*, & he promotes these constant men in the prouince and Monarchy of *Babel*,

Babel, *ve.* 24. to the end of the 33. the end of the chapter.

Euen. prayer.
1 Leſſ. *Daniel*, 6.

The 6. chapter of *Daniels* propheſie, is the firſt Leſſon for Euening prayer, containing theſe principall incidents.

Parts.

1 An act is made by the malicious nobles to bring *Daniel* within the compaſſe of his life,

Firſt, how the enuious Officers and Councellors of *Darius*, the Monarch of the *Medes* and *Peſians*, deuiſe an act of praying and petitioning vnto *Darius* onely, and not vnto God. Of the breach whereof becauſe *Daniel*, whom they hated, is culpable, he therefore is conuented, found guilty, and muſt abide the penalty of being caſt into the Lyons denne, *verſ.* 1. to the end of the 18.

2 *Daniel* is miraculouſly preſerued both frō the Lyons, and his Wooluiſh accuſers,

Secondly, how *Daniel* by faith in God is deliuered from this danger, as the three ſeruants of God *Shadrak*, *Meſhak*, & *Abednego* were from the fire preſerued miraculouſly, though his accuſers were ſuddenly by the ſame Lyons deſtroyed, and deuoured, *verſ.* 19. to the end of the 24.

3 *Darius* his law made for a generall feare of God,

Thirdly, *Darius* makes a law, that *all people ſhall feare and tremble before Daniels God*, giuing moſt diuine reaſons for this his law, *verſe.* 25. to the end of the 28. which is the end of the chapter.

Epiſtle
Epheſ. 4, 17. 32.
Scope of the text.

S. *Paul Epheſ* 4. 17. *ad* 32. the end of the chapter, with his old rhetoricke and logicke, perſwades & proues to the *Epheſians*, that though they were Gentiles, yet were *they not to liue and walke as other Gentiles in the vanity of their minde. But ſith we are all* (ſaith hee) *to meete together in the vnity of faith and knowledge of the ſonne of God* (*when wee are once gathered together by the Miniſtery of the word, and working of the Spirit:*) *Therefore your walking* (ſaith hee) *muſt not bee as theirs, which hauing their cogitation darkened, are ſtrangers, from the life of God, through ignorance, becauſe of the hardneſſe of their heart.*

1 A generall dehortation.

Firſt therefore, hee being throughly warmed with the zeale of Gods ſpirit, makes a long and moſt zealous (though but a generall) dehortation. *ve.* 17. to the end of the 24.

Secondly

2 Speciall dehortation,

Secondly, from this generall, hee drawes and driues many specials, *vers.* 25. to the end of the 32. which is the end of the chapter.

Parts of the generall,

In the dehortation, that the heathenish life might bee the more loathsome to them, hee

1. 1. Describes, and paints it out in his colours, *vers.* 17, 18. 19.

2. 2. He opposeth the Christian life, and the learning of Christ, vnto that life, *ver.* 20. 21. making also a true description of the Christian life, which is the new life, the renewed life, the life of the new man, of the regenerate man, *vers.* 22. 23. 24.

Special dehortation is to many special ends, from many speciall vices, 1 From lying, 2 From diuellish anger, 3 From idlenes which is a kind of theft,

His speciall dehortation is to many speciall ends: for that they may affect diuers vertues, he dehorts from sundry vices:

1. To the intent *that euery one may speake the truth to his neighbour*, he dehorts from lying, *vers.* 25.

2. *That they may be peaceable in spirit*, he forbids sinfull and diuellish anger, *vers.* 26. 27.

3. That men may affect an honest contentation with their owne goods lawfully gotten. hee forbids idlenesse, which is a kinde of *stealing*, and a cause of stealing, and commaunds labour, that thereby a man may bee the better fitted and enabled to giue cheerefully, then to take vnlawfully, *vers.* 28.

4 From corrupt talke,

4. That men may speake, do, and thinke to good purpose, vnto edifying, that they may speake peaceably, kindly, and to Gods glory, he 1. Forbids *all corrupt communication.* vers. 29. *all bitternesse, anger, and wrath, &c.* 31. And 2. hee commands *curtesie, tender heartednesse, and forgiuing one another, euen as God* (saith he) *for Christs sake forgaue you*, vers. 32.

Gospel. *Math.* 9. 1. Scope of the text.

That great God of loue, euen our Sauiour Iesus Christ, who in the last daies Gospel did teach vs to loue him aboue all, & in the first place: and our neighbours as our selues (for his sake) in the next or second place: He, I say, being the fountaine

taine of goodneſſe, cannot but ſhew it in his owne example to a beleeuer, as appeareth in this text. *Matth. 9. verſ. 1.* to the end of the 8. by his healing of a bedred man, the man ſicke of the palſie.

In the recording of this moſt charitable deed, *S. Matthew* ſets downe,

1. The miracle in the firſt 7. verſes.
2. The effect of the miracle in the 8. *verſe.*

In the miracle wee may note

1. The deſcription thereof in the 1. and 2. *verſes.*
2. Chriſts beating backe of that ſecret reproach and vniuſt ſcandall which they brought againſt the worker of this miracle from the third verſe to the end of the 7.

The deſcription conteines circumſtance.

1. Of occaſion being two-fold.
   1. Either Chriſts comming to his owne citty, *verſ.* 1. 2.
   2. Or their bringing to him a man ſicke of the palſie.
2. Chriſts act ſo diuine, to wit, *Remiſſion of ſinnes*, filling the Paralytickes heart and ſoule ſo full of comforte: *Sonne, bee of good comfort, thy ſinnes are forgiuen thee.* verſ. 2.

Chriſt repelles their ſlander (though it were but in their thought.)

1. By reproouing it. *ve.* 3. and 4.
2. By confirming his reproofe by this poſition deliuered by way of a queſtion: *Whether is it eaſier to ſay: Thy ſinnes are forgiuen thee,* (which are the cauſe of maladies) then to ſay: *Ariſe from thy lameneſſe, and walke,* verſ. 5.
3. By applying this propoſition, in ſhewing them the vſe hereof, and of his ſpeech: *And that yee may know that the ſonne of man hath authority in earth to forgiue ſinnes, &c.* verſ. 6.

This authority and power he putteth in execution by effect of his commaudement: *And the palſie man aroſe, and departed to his owne houſe.* verſ. 7.

Parts of this ſcripture,
1 The miracle,
2 The effect of the miracle,
Parts of the mitacle,
1.
2.
Parts of the deſcription,
1.
2.
Chriſts repelling their ſlander, though it were but in their thoughts, three wayes,
1.
2.
3.

The

Effect of the miracle, 1 2.

The effect which this miracle tooke, is two-fold,
1. *The multitude marualled.*
2. *They glorified God*, yeelding a reason for both, *because he had giuen such power to men*, vers. 8.

The 20. Sonday after Trinity.

Reason of the choyce of these 4 Scriptures,

Faith & repentance are twins

TRue and vnfained repentance is a chiefe grace of God, and gift of the spirit, as well as faith. And because they are twins and sisters, either borne both together, or the one but a short while after the other, Therefore such as haue made the choyce of the fittest scriptures for our Leitourgy haue set apart one out of *Ioels* prophesie, and another out of the prophesie of *Micah*, seruing most fitly for this purpose. As also 1. Out of the holy Epistle to the *Ephesians*, a pithy exhortatiō to this purpose. And 2. out of the Gospel, our Lords feruent, frequent, and seuerall calling of men to repentance, to be wedded to their Bride-groome Christ in truth and in righteousnesse.

Mor. prayer. 1 Less. *Ioel.* 2. 1 An alarme of the day of iudgement sounded,

The first of the chapters *Ioel.* 2. being the first lesson for morning prayer, containeth,

First, an alarme of the dreadfull day of the Lords comming, strooke vp and sounded: the fearefull maner of whose pretence and comming is by the Prophet described, *vers.* 1. to the end of the 11.

2 The vse and end of this alarme.

In the secon 1 place the Lord by his Prophet sheweth to what end and purpose this alarme is sounded, and the Lords terrible, and instant kinde of comming presaged, to wit, that his people should also instantly, without delay, euen now (as he saith) turne vnto him: *Turne vnto me with all your heart, and with fasting, and with weeping, and with mourning.* The maner and reasons of which repentance are propounded, *vers.* 12. to the end of the 17.

In

In the third part of the chapter, the effects and benefits of this repentance are expressed by *Ioel*, consisting

3 Of the effects and benefits of repentance.

1. Either in Gods withholding & keeping backe his fore-denounced iudgements from them, *ve.* 18. 19. 20.

1.

2. Or in his vouchsafing, bestowing, & leauing sundry blessings behinde him, *ve.* 21. to the end of the 27.

2.

3. In assuring them of the mercy of mercies, to wit, the abundant graces of his holy spirit, in the latter dayes, (the time of the Gospell) to bee powred out vpon all flesh, by the *prophecying of their sonnes and daughters, their old mens dreaming of dreames, and their young mens seeing of visions, &c. verse.* 28. to the end of the 32. *verse*, the end of the chapter.

3.

The 6. chapter of *Micahs* prophesie, is the first lesson for Euening prayer, wherein the Prophet

Euen. prayer.
1 Less. *Micah*, 6.

First, brings in the Lord commencing suit against his people for the sins they had committed, and the duties they they had omitted, *ve.* 1. to the end of the 5,

Parts.
1 The Lord cõmenceth suit against his people,

In the second part of the chapter, the Prophet taking vpon him the person of the people, confesseth the action, and pleades guilty, appealing to the plaintifes mercy, *verse* 6. 7 8.

2 The Prophet confesseth the action

In the third the Prophet sheweth in particular, what it is which God declareth against them, in the seuerall parts and branches of his declaration: whereupon hee brings his suite, and meanes to haue damages against them. The particulars are,

3 What Gods declaration is,

Particulars of the declaration

1. The deceit robbery, and oppression of the poore, their lying, stealing, and hoording vp of riches wickedly gotten, *ve.* 9 to the end of the 15.

1 No charity

2. Their idolatry and irreligiousnesse, for which (as for the former iniquities which do grow from these roots) they shall be brought to an exigent and execution: yea they shall pay euery penny of the debt and penalty of Gods iudgements, as *vers.* 13. 14. 15. 16.

2 No Religion,

Paul exhorts to repentance in an Euangelicall phraſe,

Epiſtle

Epheſ. 5. 15. to the end of the 20.

In the third Scripture for this day *Epheſ.* 5. 15. to the end of the 20. *verſ.* the teacher of vs Gentiles, as well as of others, proſecuteth this doctrine of repentance in effect & ſubſtance, with the two Prophets, *Ioel* and *Micah*, though in another kinde of phraſe, as: *Haue no fellowſhip with the vnfruitfull workes of darkneſſe: Take heede that yee walke circumſpectly.*

Scope of the text,

Parts of this Scripture,

Theſe fiue verſes affoorde vs the beſt and moſt holeſome counſell for vs to follow in the practiſe of our whole life, wherein wee muſt practiſe repentance.

Parts of this text,

The counſell is propounded and giuen by Saint *Paul.*

1 Firſt, in exhortations,

2 Secondly, in dehortations,

3 Thirdly, in his grounds and motiues to both.

Exhortation is two fold,

The firſt exhortation is: *Take heed therefore that ye walke circumſpectly.*

The ſecond is: *Walke as wiſe men.* Both which are oppoſed to the

Dehortation three fold,

1. Dehortation, *walke not as fooles, verſ.* 15.

1.

The reaſon of both theſe is, how by good conſideration wee may well performe them both, to wit, by *redeeming the time: for the time and dayes bee euill, verſ.* 16.

The ſecond dehortation is: *Wherefore bee yee not vnwiſe,* oppoſed to a third exhortation, or rather to the ſecond againe repeated: *But vnderſtand what the will of the Lord is, verſ.* 17.

The third dehortation is: *And bee not drunke with wine, wherein is exceſſe,* oppoſed to a third exhortation: *But bee filled with the ſpirit, verſ.* 18. Which drinke of the ſpirituall liquor will worke theſe effects in you.

3.

1. *Speaking to your ſelues in Pſalmes, &c.*

2. *Making melody to the Lord in your hearts,* verſ. 19.

3. *Giuing thankes alwaies to God, euen the Father, in the name of our Lord Ieſus Chriſt,* verſ. 20.

The

Gospell.

The fourth Scripture *Matthew.* 22. 1. to the end of the 14. *vers.* is a second summoning of sinners, which our Lord that great Iudge maketh, and is in many things like to the first summons, which the Church did set forth for the Gospell, to bee read and taught vpon the second Sonday after Trinity. *Luke.* 14. 16. to the end of the 24. Herein is the difference betweene them.

Math. 22. 1, to the end of the 14,

Coherence of this with the Gospell for the second Sonday after Trinity,

First, the processe, or *Quorum nomina* heereof is larger.

Differences betweene them.

Secondly, the inferior Apparitors and Summoners of the great Lord his substitutes and officers are mo in number.

Thirdly, the punishment of the contumacious & recusants (being either the world, the wicked, or the vnworthy) more intollerable & grieuous. It doth most fitly, & in good order follow the former Gospel, because it sheweth the largesse of Gods bountifulnesse in Christ vnto all, who would that all should bee saued and therefore causeth all to be called and summoned, or the most part of all. S. *Matthew* in this text deliuereth

Reason for the choyce hereof in this place,

Parts of the text,

1. His owne prologue, entrance, or preface into Christs Sermon: *Then Iesus answered, and spake vnto them in parables,* verse. 1.

S. *Matthewes* prologue.

2 Christs Sermon it selfe, in all the rest of the verses.

2 Christs Sermon,

The argument, or summe of Christs Sermon is in these wordes: *The kingdome of heauen is like to a certaine King which made a marriage for his sonne.* For heerein both *Protasis* and *Apodosis* are briefly deliuered, *ve.* 2.

The subiect & argument of the Sermon,

The particular discussing of the parts of the parable are in the rest of the verses.

The discussing of the parts thereof,

The first thing that the King doth, is his inuitation or bidding of guests, which is two-fold.

The Kings inuitatiō twofold

1. Vneffectuall. 2. Effectuall.

The vneffectuall is two-fold.

The vneffectuall is two-fold,

The former inuitation, } But both in vaine. For
The latter inuitation, }

The answer of the first that were called,

First, the former, which were called by the first seruants,

was negative,

anſwered negatiuely by their refuſall, *Negando*, *verſ.* 3.

The anſwer of the latter that were called, was three-fold, 1 *Aliud agendo*, 2 *Male agendo*,

The latter which were warned by other Appartors (and yet made light of it) *aliud agendo*, *verſ.* 3. to wit,

One buſied about his farme,

Another about his marchandiſe, *verſ.* 5.

The third part of theſe latter gueſts *Male agendo*, ſhewing an abſolute and an obſtinate, yea, a malicious refuſall.

1. *Seruos regis probris afficiendo.*

2. *Seruos regis necando. verſ.* 6.

How the king tooke the anſwer.

1.

2.

The effect that the third denyall, (which is *Necando*, a point next the worſt) tooke in the King himſelfe, is two-fold.

1 Inward, in his inward affection of anger.

2 Outward, the effect of his anger and diſpleaſure, to wit, his auengement, *Retaliatio necando* for *necando*, for his warriers deſtroyed thoſe murtherers, and burnt vp their citty, *verſ.* 7.

The ſecond & effectuall inuitation of gueſts cauſed by the ill ſucceſſe of the firſt,

The ſecond inuitation of Gueſts is effectuall, though the firſt preuayled not, as appeareth in theſe wordes following: *Then ſaid hee to his ſeruants, truly the wedding is prepared: but they which were bidden, were not worthy, verſe.* 8. as if Chriſt had ſaid, the firſt inuiting and ſummons is ineffectuall, and tooke not any good effect, as the ſecond is like to doe. Therefore

1. Another ſort of ſeruants are ſent: *Go yee therefore out into the high waies, verſ.* 9.

2. The ſeruants doe accordingly execute the Kings command. *ve.* 10.

Among the ſecond gueſts there was one very bad gueſt, & was as badly vſed,

3: The King himſelfe comes to the celebration of the marriage, to grace it with his preſence, to ſee the Gueſts, to approue, or reproue them: He findes there in his viewing of them, an vnfit and an vnworthy gueſt, (though inuited, and no recuſant) *verſ.* 11. whom hee reproueth thus: *Friend, how cameſt thou in hither, and haſt not on a wedding garment?*

The

The manner and effect of the Kings reprouing and punishing his Guest, is either 1. *Present*, or. 2. *Future*. — The vnmanerly, and vnprepared Guest hath a two-fold punishment.

Present, he is speechlesse, vers. 12.

Future punishment is three-fold.

1. Is, *take him away*. — 1

2. Is, *binde him hand and foote*. — 2.

3. Is, *cast him into vtter darknesse, where shall bee weeping and gnashing of teeth*. vers. 13. — His future punishment is three-fold.

A reason of the kings doome and sentence is rendred: *For many are called, but few are chosen*, vers. 14. — The Kings reason for all.

The 21. Sonday after Trinity.

THe foure portions of holy Scripture that are chosen for this dayes seruice, do commend vnto vs the gifts and graces of God, and fruits of the spirit heretofore mentioned, as of faith, repentance, vnfained loue, &c. with many other more, as may be seene in the particular analysing, and breaking of them vp. — Reasons for the choice of these 4. Scriptures.

For first, the Prophet *Habacuk* in preaching against haughtinesse, and lifting vp of a mans selfe, in preaching against auarice, oppression, intemperancy, cruelty, and idolatry, commendes the contrary vertues of humility, mercifulnesse, continency, beliefe and faith in God, with all the fruits thereof. — Summe of the first lesson for Morn. praier.

Secondly, the wise king *Salomon*, in the Proeme of his *Prouerbs*, takes great paines to perswade vnto wisdome, consisting in obedience, and faith, & dissuading from folly, which is nothing else but infidelity and vnrighteousnesse. — Sūme of the 1. Lesson for euening prayer.

Thirdly, S. *Paul*, that valiant Marshal of the Lords field, mustereth all Christian Souldiers, and traineth them vp in the warfare of this life, being furnished with their complete armour of defence and offence. — Sūme of the Epistle.

Fourthly, our Lord will teach by his miraculous healing of the Captaines sonne, that his fauour and grace is stretched — Summe of the Gospell.

 Wicked men are reproued for ſin, & exhorted to repentance,

out as well to the Gentiles as Iewes, and that his gifts and calling to both, and of both, are, haue beene, and ſhall bee, without repentance.

Mor. Prayer.
1 Leſ, Habac, 2.
Parts.
1 *Abacucks* preparation,

The firſt of the 4. Scriptures being the firſt leſſon for Morning praier, is written, *Abacuk. 2. chap.* wherein

Firſt, *Abacuck* prepares himſelfe to receiue his direction from the Lord, what he ſhall ſpeake in his reproofe of the people. *verſ.* 1. 2. 3.

2 His reproofe of the wicked ones.
1 The proud,
2 The couetous

In the ſecond place he taxeth and reproueth the wicked ones in particular, as

1. The proud and cruell oppreſſors, *verſ.* 4. *ad* 8.

2. The greedy couetous Cormorants and deuourers of the poore, the depopulators of townes and countries, *ver.* 9. *ad* 14.

3 The drũkards

3. The beaſtly and filthy drunkards, cauſing all others to bee drunke, as *Ieroboam made Iſrael to ſinne, verſ.* 15. to the end of the 17.

4 The idolaters

4. The idle and vaine idolater in the 18. 19. and 20. *verſ.* the three laſt verſes of the chapter.

Eue. Prayer.
1. Leſ. *Prou.* 1.
Parts.
1 The inſtrumentall author and end of the writiug of theſe parables,

The ſecond holy Scripture *Prouerbs. chap.* 1. being ſet out for the firſt Leſſon at Euening prayer, comprehendes theſe principall points.

The firſt is as touching the author and penne-man of this booke of *Parables*, who ſets downe the end why they were written, and the vſe of them, *verſ.* 1. *ad* 6.

2 *Salomons* Preface or *Exordiũ*,

The ſecond is *Salomons Exordium* to moue attention vnto the word of God, the ſonne of God, his wiſe and heauenly doctrine, which he calleth by diuers names, as the *feare of the Lord, the fathers inſtruction, the mothers teaching*, and by ſundry other titles. *verſ.* 7. 8. 9.

3 *Salomons* dehortation from contrary counſell,

The third is *Salomons* diſſwaſion and dehortation from hearkening to contrary counſell, which will interrupt the courſe of our right manner of liſtning to the beſt wiſedome and counſell, *ver.* 10. to the end of the 19.

The

The fourth is *Salomons* description and declaration of wisedomes zealous cry, of Christs lowd calling of sinners to repentance: of the seuerall iudgements of God which wisedome denounceth to the foolish and obstinate, with the promises and blessings to the diligent hearkeners, and obedient, *vers.* 20. to the end of the 33 the end of the chapter. 4 Wisedomes zealous cry,

Epistle *Eph.* 6. 16. *ad* 20. Scope & drift of the text.

The third Scripture chosen for the Epistle, written, *Ephes.* 6. *vers.* 16. to the end of the 20. containing the Oration of that valiant Captaine Sant *Paul* vnto his Souldiers the *Ephesians*, wherein

Parts.

First, hee commendes vnto them inward and spirituall strength and courage, whereby they may the better put on, and vse their spiritual armour, *vers.* 10. *ad* 13. 1 Inward & spirituall courage is commended.

Secondly, he nameth and describeth the seuerall peeces of armour, whether defending or offending, and sheweth how to apply and vse each peece *verse.* 14. to the end of the 20. 2 The names and description of the seuerall peeces of armor

The first peece of armour defensiue, is the Girdle of *Veritie.* 1 Defensiue, as 1 The Girdle of Verity,

The second is *the Breast-plate of righteousnesse*, vers. 14. 2 The breastplate of righteousnesse,

The third is *shooes for their feet, of the preparation of the Gospell of peace, vers.* 15. 3 Shooes of the preparatiō of the Gospell of peace,

The fourth is the most necessary *Shield of Faith, wherewith they may quench all the fiery Darts of the wicked one, vers.* 16. 4 Of the shield of faith,

The fifth is the *Cash or Helmet of saluation.* 5 The Cash, or Helmet of saluation,

The sixth is the *Sword of the spirit*, a weapon offensiue, *vers.* 17. Offensiue, 6 The sword of the spirit,

The seuenth is the weapon of prayer, which is a peece of armour to both vses, as well for our owne defence, as also for the offending of our aduersaries: *And pray alwaies, with all manner of supplication and prayer in the spirit, verse.* 18. 19. 20. 7 The weapon of praier which is both defensiue and offensiue,

Gospell *Ioh.* 4. 46. *ad.*

The Euangelist S. *Iohn, chapter* 4. *ve.* 46. to the end of the 53. will

Christ is the maker and giuer of all spirituall armour.

Scope of this text.

God is the giuer of these and all other gifts,

will confirme vnto vs, that our Lord is the giuer of these former gifts, and out of his Panoplie and all-sufficient armory, we haue all our armour. That he casts no man in the teeth, no not the people whom hee calles out of the high-waies: for the inhabitants of the country of *Galile* were to be partakers of his grace, so well as the Iewes else where, as did appeare in the precedent Gospel.

The vse of this miracle of Christs healing the Rulers son,

By this second miracle which our Lord Iesus did (after he was come out of *Iudea* into *Galile*) of healing the Rulers son which was ready to dye, Christ himselfe will make it appeare manifestly vnto vs, how easie he is to be intreated of al sorts of men: yea, though their estate and condition bee neuer so dangerous and desperate.

Parts of the text,

1 Generall.

The first generall which the text affoordeth, is the Rulers suite *Preces & petitiones Regis* vrged.

The Rulers petion occasioned 1 by the state of his sons sickenesse, and 2, Christs presence,

1. By wofull occasion of his sonnes sickenesse.

2. By our Lords gracious coming out of *Iudea* into *Galile*, *vers.* 46. 47.

2 Generall Christs behauiour whereof there bee two parts,

The second generall is our Lords behauiour.

1:

1. In chiding and reprouing them, *vers.* 48. *Except yee see signes and wonders, ye will not beleeue:* whereto is annexed the Rulers soft answer, *vers.* 49.

2

2. In our Lords giuing content and satisfaction to the Ruler, by doing of the miraculous cure vpon his son, wherein respect,

2 Considerations in the miracle,

1. The deed and miracle it selfe by Christs word and testimony: *Go thy way, thy sonne liueth.*

1.

2. The confirmation of the deed.

2.

3 Confirmations of the deed

1. By the Rulers faith: *And the man beleeued the word that Iesus had spoken,* that is, and hee went away satisfied, *vers.* 50.

1.

2. The testimony of the seruants which came last from the childe, and met the father homeward, *vers.* 51. 52.

2.

3. The fathers confirmation of his faith, by his comparing and computation of the time: *Then the father knew that it was the same houre, &c.*

3.

The

The third generall thing to be reſpected in the miracle (as hath bene obſerued in other miracles) is the effect which it wrought. *And the ruler beleeued, and all his houſhold*, ver. 53. being the laſt verſe of the chapter but one. 3 Generall effect of the miracle

The 22. Sonday after Trinity.

THere are two holy Scriptures out of the Prouerbes, choſen for the firſt Leſſons of morning and euening prayer for this day, alluring and entiſing Gods people by moſt heauenly rhetoricke and ſpirituall perſwaſions to walke in the ſpirit, which King *Salomon* cals the way of good men and the waies of the righteous. Summe of the two firſt Leſſõs

Two other of the new Teſtament do anſwere the former in a moſt ſweete melodie of the ſame ſpirit whereof in the firſt Saint *Paul* thankes God heartily that the *Phillipians* had hitherto continued walking in the fruites of the ſpirit and fellowſhip in the Goſpell: and hee praies that they may continue therein, *that they may bee pure and without offence vntill the day of Chriſt, filled with the fruits of righteouſneſſe, &c.* In the ſecond S. *Matthew* doth relate our Lords doctrine concerning our forgiuing of ſcandales committed one againſt another, being an infallible teſtimony of our vnfained loue one towards an other, and of our walking in the Spirit, & not performing the luſts of the fleſh. Sũme of the Epiſtle & Goſpel

The firſt of the ſelected Scriptures is, *Prouerbes* chapter 2. wherein King *Salomon* aimes at the ſame marke, which he ſeuelled at in the firſt, keeping the ſame methode in handling the ſame matter: Which is, to exhort the children of the Church, to walke in the knowlede and practiſe of wiſedome: neuergiuing ouer this his vaine of ſpirituall wooing till the latter end of the 9. chapter: *Mor. Prayer.* 1 Lef. *Prouerb.* 2, Scope of the chapter, Exhortation to the practiſe of wiſedome: Parts of the text.

In this text he doth,

First, commend a goodly chaine for his ſonne (euery true beleeuer 1 He exhibites a goodly golden

chaine for his sonne to weare,
2 A double commodity riseth to him that is obedient herein.

beleeuer) to weare, consisting of a good many chiefe parts and principall linkes. *ver.* 1. to the 9.

Secondly, this wise Counsellour propounds the two-fold commodity that ariseth to euery godly soule, which hearkeneth to this counsell, weares this chaine, & delights his soule in knowledge and obedience,

1.
A perswasion from ill mens company,

The 1. good that comes thereof is, it will deliuer vs from the waies of ill men. *ver.* 10. to the 15.

2.
A perswasion from il womens company,

The 2. it will preserue vs from the strange woman, whose dangerous estate he describes (as hee did the mans before) *ver.* 16 to the 19.

3 *Salomons* conclusion hortatiue vpon the former doctrines,

Thirdly, vpon these worthy premisses King *Salomon* inferreth a most particular and speciall conclusion exhortatiue, grounding it vpon a most sure foundation, first, Gods mercy to the iust and righteous, secondly, his iudgements and punishments to the wicked, *ver.* 20. 21. 22. the end of the chapter.

Eue. Prayer.
1 Lel. *Pronerb.* 3
Scope of the text,

In the second selected Scripture, *Prouerbes* 3 chapter, *Salomon* a nursing father of the Church, goes forward in feeding his sonne with the sincere milke of Gods holy word, taking vpon him the party and person of God himselfe, of Christ, the fathers wisedome, that hee may teach more profitably and with more authority.

Parts of the text,
1 A mention of more good arising to the odient, then hee spake of before
2 Hee shewes Gods children the way how to performe by 3 obseruations

First, he shewes that there will more good and commoditiy (then he spake of before) arise vnto the soule and body of him that will remember Gods word, and treasure vp his commandements within his heart. *ver.* 1. to the end of the 4.

Secondly, that it may be done with more facility, he shews the way and meanes how to performe it, as,

1.
1 By trusting in the Lord and relying vpon him for direction. *ver.* 5.

2.
2 In taking heed of selfe conceit, pride, and haughtines, or trusting in a mans riches, *ver.* 7. to the end of the 10.

3.
3 In being so humble and lowly as to be content and not to murmure at afflictions and crosses. *ver.* 11. 12.

In

In the third part of the chapter hee makes an *encomion* or commendation of wisedome and her effects, to cause it to be the better affected of all men. *ver.* 13. to the 26.

3 A commendation of wisedome.

In the fourth part he disswades Gods children from many workes of the flesh as interupting the course of this heauenly wisedome, and walking in Gods feare, as

4 A dehortation from performing the works of the flesh, as

1 *The withholding of good from the owners thereof.* v. 27. 28.

2 *Intending hurt against our neighbour.* ver. 29.

3 *Striuing with a man causeleſſe.* ver. 30.

4 *To bee frettea or grieued for the wicked man.* ver. 31. 32.

1.
2.
3.
4.

In the fifth part of the chapter which is the conclusion he doth (as in the former chapter) propound the fearefull & dangerous estate of the wicked man, which is scorneful & a foole (as he termes him) and the happy estate of the righteous man, whom he cals humble and wise. *ver.* 33. 34. 35. the end of the chapter.

5 The dangerous and fearefull estate of wicked men.

Epistle

The third selected Scripture is *Phillipians* chap. 1. *ver.* 3. to the end of the 11. containing in it,

Phil. 1. 3. *ad* 11.

Parts.

1 Either the Apostles hearty thanksgiuing. *ver.* 3. to the end of the 8.

2 Or his zealous prayer. *ver.* 9. to the 11.

1 Thanksgiuing
2 Prayer.

Firſt hee doth heartily and ioyfully praise God for the constant perseuerance and continuance of that people of *Phillippi* in the fellowship of the Gospell, from the first day vntill now. *ver.* 3. 4. 5.

1 What his thanksgiuing is

Secondly, he doth assure himselfe and them of their further proceeding and continuance therein vnto the end.

2 His assurance of their further proceeding and continuance vnto the end by three reasons,

1 Because God will finish that worke which he hath begun in them. *ver.* 6.

1.

2 He hath had hitherto good experience of them to confirme his iudgement and opinion of them herein.

2.

3 His loue is such towards them, that it workes this perswasion in him. *ver.* 8.

3.

3 His prayer to God for thē out of this heart-rooted loue toward them,

In the third place out of this longing after them & heart-rooted loue towards them in Christ Iesus, hee conceiueth a prayer

His prayer is for two good ends,

prayer vnto God for their increaſe, proceding and aboundance in ſpirituall graces as knowledge and iudgement, *ver.9.* to theſe ends,

1. 1 *That they may diſcerne things that differ,*

2. 2 *That they may be pure and without offence vntill the day of Chriſt.*ver.10. Both which do ariſe from this originall, *their aboundance, and being filled with the fruite of righteouſneſſe which are by Ieſus Chriſt vnto the glory and praiſe of God.*ve.11.

Goſpell.

Scope & ſume of it,

A perſwaſiue commandemẽt vnto that difficult duty of pardoning oneanother,

The generall part,

The Lord that knew how hard a thing it is for the froward and crooked nature of man, to be conſtant and perſeuering in charity, or to purſe vp iniuries one after another, doth in this fourth Scripture, *Math.*18.22. to the end of the 35, among theſe gifts of the ſpirit (ſo often inculcated in theſe Sondaies after Trinity) perſwade the children and Church of Chriſt vnto this difficult and neceſſarie duty of pardoning and remitting the ſcandales and offences one of another, Saint *Matthew* will ſhew vs Chriſts intent herein. firſt in the queſtion which *Peter* propoundeth, and is anſwered by our Lord Ieſus, *ver.*21.22. ſecondly, by the confirmation, vſe and application of that anſwere in the parable of *Creditor* and *Debitor* vttered by Chriſt from the 23. to the end of the 35. the end the of chapter.

Parts ſpeciall of the text,

1 The parable,

2 The vſe of the parable,

Parts of the parable,

1 The gentleneſſe and long ſuffering of the King the great Creditor,

2 The vnmercifulneſſe & inhumanity of the debtor,

And foraſmuch as aboue all other things, for which God doth call man to account, this is a chiefe, the forgiuing and pardoning of offences, Chriſt therefore vtters it, firſt, in a ſimilitude of a King *that would call his ſeruants* to account, ve. 23. ſecondly, he makes vſe of the parable, applying it particularly. *ver.*35.

In this *ſimile* is to be conſidered,

Firſt, the gentleneſſe and long ſuffering of the King to his ſeruant that great debtor, from the beginning of the 23. to the end of the. 27.

Secondly, the vnmercifulneſſe and curriſh dealing of this great bankrupt dettor with his fellow ſeruant, a ſmall & pety dettor, frõ the beginning of the 28. to the end of the 34.

The

The audite and county day being come, the bankrupt is brought to the great Creditor, who

The bankrupt is brought to the audite of the great creditor

1 Requireth his due debt of him, being a thousand talents, as *ver.* 23. 24.

2 Because the debtor had nothing to pay, the creditor takes order by sale of the debtors goods, that satisfaction should bee made. *ver.* 25.

1 The debt is acknowledged.
2 Good satisfaction must be made one way or other.

The *vnmerciful* debtor being at a low ebbe, at a dead lift and in a pittifull case, saw there was no remedy but to haue recourse in humiliation to his creditor. *ver.* 26.

What course the bankrupt tooke with his Creditor.

1 By falling downe before him,

2 By a reuerent intreating of him, & by desiring of longer time.

The creditor and Maister of this seruant being more ready to forgiue, then the debtor was able to pay; is

The mercy and pitty of the Creditor.

1 Touched with compassion,

2 *He loosed the debtors body from his imprisonment,*

3 *He forgaue him the debt.* ver. 27.

How soone this ding-thrift and bad husband had forgotten all these courtesies, S. *Matthew* tels. *But when hee was departed, see how he handled a fellow seruant of his which ought a very small summe.*

The forgetfulnesse and vnthankfulnesse of the great debtor towards a petty debtor cōsisting in three things.

1 *In laying hands on him.*

2 *Offering to strangle him.*

3 *Urging present payment.* ver. 28.

1.

2.

3.

His debtor humbled himselfe, though to his fellow seruant, with more then cap and knees, as *ver.* 29.

That would not serue; but this inhumane creature, the greedy Lyon must haue the poore mans carcase, and (as the prouerbe goes) make dice of his bones. *ver.* 30.

This hard & vncourteous, not vncurreous & vndogged dealing is related to the Maister of them both. *ver.* 31. who

1 Cals him *coram nobis*, and rates him soundly. *ver.* 32.

2 Tels him his duty. *ver.* 33.

3 Growes angry with him.

4 Puts him in execution. *ver.* 34.

The

The 23. Sonday after Trinity.

Reason of the choyce of these Scriptures.

IN the former two Scriptures out of the old Testament chosen for this day, the fathers of the Church haue offered vs occasion to continue our meditations as touching our walking in the waies of righteousnesse, our affecting and delighting to tast of the fruits of the spirit, not of the forbidden fruite.

Summe of the 2 first Lessons.

Wherefore they bring in *Salomon* out of the same booke of the *Prouerbes* describing to the Church the roote, body, boughes, branches, leaues, blossomes and fruite of this flourishing and fruitfull spirituall tree of holinesse to God and righteousnesse to man.

Summe of the Epistle & Gospel

In the two latter, taken out of the new Testament, this new and sanctifyed life is first exhorted vnto, called the *celestiall life, our conuersation is in heauen*, secondly, our Lord and Sauiour out of a cauilling and captious question mooued by the equiuocating Pharisies and answered by him, teacheth the necessary performance of our true holinesse and religion to God, and all due reuerence, honour, and dutifulnesse to man.

Mor. Prayer.

1 Let. *Prouer.* 11

Parts.

1 Of vpright & true dealing,

2 Mischiefes arising of pride, and the good which comes of humility,

3 The fruits of righteousnesse

The first of the Scriptures for morning prayer *Prouerbes* 11. commends to the Church many sweete instructions of righteousnesse, as

First, concerning the grace and vertue of vpright and true dealing, and the vice of falsehood and deceit, *ver.* 1.

Secondly, what mischiefe ariseth of pride, and what fruit springs from humility, *ver.* 2.

Thirdly, what goodly fruits doe spring from righteousnesse, and how righteous men flourish, and on the contrary what plagues doe accompany wicked men, whether they be hypocrites, enuious, slanderous, or any way foolish. *ver.* 3. to the end of the 15.

In

In the fourth part of the chapter *Salomon* commends other vertues, as modestie in women, mercifulnesse, truth & vprightnesse peaceablenesse, and kindnesse, liberality, and bountifulnesse vnto all men and discommends the contrary vices, *ver.* 16. to the end of the 31. the end of the chapter.

3 Of modesty in women, mercifulnesse, truth and vprightnes.

The first for euening prayer is the subsequent chapter *Prouerbes* 12. wherein Gods spirit by *Salomons* pen, holdes on the same course in extolling the fruits of righteousnesse both in men & women, telling all what good they shall reap by them, and threatning wicked ones with punishments for the contrary vices and vngodlinesse,

Eue. Prayer. 1. *Lect. Prou.* 12. Scope of the text.

In the first part hee commendeth to the Church the loue of instruction or affliction, being as the parents and begetters of knowledge *ver* 1. 2. 3.

Parts.

1 A commendation of the loue of instruction, or Gods chastisements, being as the parents of heauenly knowledge and experience

In the second the industry and painefulnesse of a woman, the wisedome, good speech, and good aduise of a man, and discommends the contraries. *verse*, fourth to the end of the ninth.

2 Of the painfulnesse of a good woman.

In the third hee will teach men to bee mercifull, euen to beasts, to be paineful and frugall, vpright and iust, in deed, thought, and word, to be chearefull and not heauy hearted, faithfull, and not deceitfully minded. *ver.* 10. to the end of the 28. the end of the chapter,

3 Of mercifulnesse to beasts, and frugality.

Epistle Phil. 3. 17. to the end of the 21. Scope of the text.

In the first text of Scripture out of the new Testament, because examples do much preuaile with men, & do moue much, Saint *Paul Philip.* 3. 17. to the end of the 21. *ver.* the end of the chapter, will giue the Church of *Philippi* two sorts of Examples of good and godly both teachers and hearers, of bad and wicked both Ministers and people, that we may learne to embrace goodnesse by the one, and to eschew euill and naughtinesse by the other.

Parts of the text.

The text containeth.

1 Exhortation

1 An exhortation to imitation. *ver.* 17.

2 Grounds of exhortation.

2 The motiue and ground of the exhortation in the other

Examples of fleshly and spirituall teachers and hearers,

ther foure verses to the end of the chapter.

Exhortation to imitate.
1 One example
2 Many examples,

The exhortation is 1. either to the imitation of a singular example, 2. or a plurality of examples.

The singular example is himselfe, *be yee followers of mee.*

The plurall is of others, whose conuersation is also like that of the Apostles. *ver.* 17.

Parts and considerations of the motiue,

The motiue or reason of this exhortation is drawne *à disparatis.*

1 A description of such ministers as walke in by paths fiue waies, all which are crooked.

The 1 part thereof taken from a description of their fearefull estate which are contrary walkers and in by-pathes whom he thus describeth.

1. *They are enimies to the crosse of Christ.* ver. 18.
2. *Their end is damnation,*
3. *Their belly is their God.*
4. *Their glory is their shame:*
5. *They minde earthly things.* ve. 19.

The filthy loathsome picture of a bad Minister or professor.

This is that ill-fauoured, foule, and filthy picture of a loathsome Minister and professor, of whom the Apostle hath often spoken before, *and now tels them weeping*

2 A description of the blessed & happy estate of of the true Apostles & professors of Christs truth.

The 2 part of the disparate or contrary is taken from a description of the blessed and happy estate of the true Apostles of Christ and vnfained professors of holy religion. *But our conuersation is in heauen.* ver. 20. 21. the two last verses of the chapter.

Gospel.
Math 22 15. to the end of the 21.

In the second Scripture of the new Testament & last of the 4. written *Math.* 22. 15. to the end of the 21. Forasmuch as all debt is due, and must be paid one way or other (as appeared in the former Gospell) and because all men haue two sorts of debtes and dues to pay, the one to God, and the other to man, our Sauiour Christ being God and man, challenging a double debt, will therefore in this portion of Scripture teach vs our obedience and loue vnto God, as also our reuerence and duty to men and Magistrates, For they are fruits of the spirit, both to giue vnto God that which is his due, and vnto *Cesar* that which is *Cesars.*

Coherence & harmony of this Gospell with the former

Scope of this Gospel.

In

In this text S. *Matthew* denoteth,

1 The occasion of Christs teaching this doctrine, *ve.* 15. 16. 17.

2 The doctrine it selfe, *ver.* 18. 19. 20. 21.

3 The effect of the doctrine. *ver.* 22.

1 Occasion of the doctrine,
2 The doctrine it selfe,
3 The effect of the doctrine,

The occasion is two-fold,

1 Either the Pharisies consultation to entrappe him in his talke. *ver.* 15.

2 Or the accomplishing and acting of their plotted designement.

Occasion two-fold,
1.
2.

1 By the cunning and smooth insinuating words of their Disciples, and the *Herodians*, ver. 18.

2 By the plaine propounding of their question, *ve.* 17. *Is it lawful to giue tribute?* A question needlesse, and out of question.

Parts of the doctrine,

The doctrine hath two considerations.

First, the preface which S. *Mattæew* makes, as

1 Opposing Christs omniscience & knowing their malice, vnto their cunning complotting to trippe him in his talke.

2 Expressing our Lords reproouing them for their dissembling and hypocrisie. *ver.* 18

1 The preface,

The second consideration is the solution of the question containing the doctrines of obedience to Magistrates: and by implication he inferreth more strongly our true obedience and worshipping of God, as

2 The solution of the question cõteining three considerations,

1 By his commandement: *Shew me the tribute money.*

2 By his question, *Whose is this image?* (by which question our Saniour caught them & taught them) *v.* 19. 20.

3 By his consequent & conlusion of a strong argument gathered vpon the premisses & former proposirions which themselues had framed: *Giue therefore to Cesar, the things that are Cesars, and vnto God the things that are Gods.* ver. 21.

1 Of his commandement to shew the mony
2 His question about the mony,
3 The inferẽce and conclusion hereupon,

The effect of the doctrine in the Pharisies and their complotters and instruments consisteth in three things.

First, they maruailed: secondly, they left him: thirdly, they went their way. *ver.* 22.

Parts and obseruations in the effect of the doctrine.

The 24. Sonday after Trinity.

Summe of the 2 first Lessons.

THe two former selected Scriptures, taken out of the *Prouerbes of Salomon* doe afford doctrines of instruction concerning the duties of the second Tables and that good which ariseth to such as performe those duties, with exhortations thereunto, not without most gracious Lessons giuen to Gods people, for their loue vnto godlinesse, the feare of God, their desire to be instructed therein, and for their affecting of all good fruites of the spirit, in thought, word, and deed.

Summe of the Epistle & Gospell

The two latter, being chosen out of the new Testament, are to the same ends and purposes, though in other manner and phrases deliuered: Whereof in the first Saint *Paul* doth praise God that the *Colossians* had practised many good Lessons of holinesse, and spirituall walking in their faith, hope, and loue: praying also for their continuance therein, and in other fruits of righteousnesse. And in the second, our Sauiour Christ himselfe, by his owne example of raysing vp the Rulers daughter, & stopping the womans bloudy issue, will teach vs to performe workes of charity one towards an other, omitting no occasion of doing good at any time.

Mor. Prayer 1. Les. Prou. 13. *Parts.*

The first Lesson for morning prayer is *Pro.* 13. Wherein, that the rest of his documents may with more fruite bee receiued, he

1 A Lesson of obedience and hearkning to al good instruction.

First, giues in his Prologue a Lesson of obedience and of effectuall hearkning to all good instruction. *A wise son will obey the instruction of his Father, but a scorner will heare no rebuke.* ver. 1.

2 Many particular instructions,

Secondly, he giues many good Lessons in particular, as

1 Concerning the well ordering and guiding of a mans tongue with warinesse and discretion. *ver.* 2. 3.

2 Concerning diligence in a mans calling. *ver.* 4.

2 Con-

3 Concerning truth and vpright dealing, by poore and rich, *ver.* 5, to the end of the 9.

4 Concerning humility, diligence, discrete behauiour, & hearkening to good counsell by poore and rich. *ver,* 10. to the end of the 18.

5 As touching the difference betwixt the obedient and disobedient, whom he calleth wise, and foolish in respect of many things falling out to them both. *vr.* 19. to the end of the 25. the end of the chapter.

Eue. Prayer.
1 Lesſ. *Prou.* 14.

The first Lesson for euening prayer is *Prouerbes* 14. which in regard of his subiect matter, doth not much differ from the former. For though in the

Parts.

1 Of a wise woman.

First part of the chapter his first parable bee of a wise woman. *ver.* 1. yet in the rest of the chapter he speaketh as he did before, namely in the

2 Of righteous and holy men, of lewd & vngodly persõs

Second place of righteous and holy men, of lewd & vngodly person, of wise and foolish, of frugality and ill husbandry. *ver.* 2. 3,

3 Of speaking the truth.

In the third, of speaking the truth, *ver.* 5. and of the fruit which they do reape that walke holily and seeke wisedome, and so on the contrary. *ver.* 6. to the end of the 11.

4 Rules to bee obserued in a mans conuersation.

Fourthly, of those rules and precepts that are to be obserued in a mans life and conuersation, & with what wisedome a mans waies are to be directed and managed. *ve.* 12. to the end of the 22.

5 A commendatiõ of labour & paines taking

Fiftly, there is a commendation of labour and taking paines, a commendation of wisedome, truth, and the feare of God, *ver.* 23. to the end of the 27.

6 Of the honour & chiefe ornaments of a king.

Sixtly, *Salomon* discourseth of the honour and chiefe ornaments of a King: and what good vertues they are which both inwardly and outwardly doe adorne the people of any nation, and contrary-wise what vices do dishonour and disgrace them, *ver.* 24 to the end of the 35. the end of the chapter.

Epistle
Col. 1, 3. to the end of the 12.

The Epistle for this day, *Colossians* chapter 1. ve. 3. to the

Scope of the text,

end of the 12. containes an holy and thankfull rehearsall of the graces and fruits of the spirit, which did grow so plentifully among the fruitfull people, those holy trees of *Colosse*.

Parts.

The parts of the text are,

1 *Saint Pauls* thank giuing,

1 Saint *Pauls* gratulation and thanksgiuing to God. *ve.* 3. to the end of the 8.

2 The ioint prayer of him and his fellow-labourers.

2 His comprecation, that is the ioynt prayer of him, & his fellow-labourers for Gods furtherance, increase and continuance of his grace in them *ver* 9. to the end of the 12.

Parts of his thanksgiuing,

1. 1 He giues thankes to God for their faith, their loue, and their hope. *ver.* 3. 4. and a part of the 5.

2. 2 Secondly, he tels them that these graces came to them by the ordinary instrumentall meanes of the preaching of Gods word: for the fruitfulnesse & good effects whereof he also implyeth a thanksgiuing, as praysing God in like manner for *Epaphras* the Minister therof, whom God had set ouer them, in the rest of the 5. *ve.* and in the 6. 7. & 8. *verses.*

Parts of the comprecation or ioynt prayer,

His comprecation is,

1. 1 That they might be fulfilled with knowledge of Gods will, in all wisedome and spirituall vnderstanding.

2. 2 That they might walke worthy of the Lord,

3. 3 And please him in all things.

4. 4 Being fruitfull in all good workes, which are the ends of knowledge, and increasing in the knowledge of God. *ver.* 9. 10.

5. 5 Their confirmation and strenghning with all might through his glorious power, vnto 1. patience, 2. long-suffering: and all these with alacrity, willingnesse, cheerefulnes, ioyfulnesse. *ver.* 11.

6. 6 That they might (hauing attained all) giue thankes vnto the father which hath giuen all, which hath made vs meete to be partakers of the inheritance of the Saints in light. *ver.* 12.

Gospell.

Math. 9. 18, to the end of the 38,

Though the cleargy-men, the Pharisies with their schollers, and the Herodians being in profession spirituall men, had

had no purpoſe ſo to ſhew themſelues by their ſpiritual walking, or by their indeuouring to vnderſtand, much leſſe to beleeue and relye vpon Chriſt, yet in this portion of Scripture, *Math.9.ve.*18. to the end of the 26. the Euangeliſt will tell vs of a certaine good ruler among them (whom Saint *Marke* cals *Iairus*) who beleeued in the Lord, and therefore came vnto him to haue his daughter raiſed from death to life.

Dependance of this Goſpel with the former

Scope of this text.

In this Scripture, for memory and order ſake, wee may conſider that S. *Matthew* drawes all vnto two principall & maine heads, For in the

Parts of this Scripture.

1 What Chriſt did before hee came into the Rulers houſe,

Firſt place he ſets downe what was done abroad, & without, before Chriſt came into the rulers houſe, and that hee doth, in the firſt 5. *verſes.*

Secondly, he relates what fell out after Chriſt came into the houſe of the Ruler: in the other 4. *verſes.*

2 What fell out after,

In the firſt generall we may obſerue,

Partsofthe firſt generall:

1 Either what was done at the Rulers firſt coming to Chriſt being abroad. 1.

2 Or what fell out in the way as Chriſt went, for 2.

Firſt, the Ruler came vnto Chriſt and made his petition. *ver.*18.

Secondly, we may reſpect the manner & matter of Chriſts anſwere vnto him, as

1 In his riſing vp with his Diſciples

2 In his following the Ruler to his houſe, *ver.*19.

The things to bee obſerued falling out in the way as our Lord went to the Rulers houſe, are

Parts of the ſecond generall,

1 What the woman did which was diſeaſed with an iſſue of bloud 12. yeares. *ver.*20. 1.

2 What the woman thought and ſpake out of a true & found faith (*Who beleeued, and therefore ſhe ſpake*) *ver.*21. 2.

3 What ſhe ſuffered, what Chriſt did to her (for ſhe was his patient) who 3.

Firſt, turned him about,

Secondly, with compaſſion *beheld her.*

Thirdly, he spake to her: *Daughter be of good comfort, thy faith hath made thee whole.*

Fourthly, *he healed her the same houre.* ver. 22.

In the Rulers house whereunto Christ entred,

1 Obserue the miracle which was done,

2 Marke the sequele and consequent of the miracle.

Obseruations of things done in the rulers house.

In the miracle note,

1 Christs preparing of himselfe vnto it.

2 The forme and manner of doing and performing it.

1.

2.

Christ prepares himselfe to do this miracle,

1 By perswading the minstrels and multitude of fidlers and dauncers to auoide the house,

Partic. notes of the miracle

2 By thrusting them out by force, though they derided him. *ver.* 23. 24.

1.

2.

The forme of this miracle consists in two things,

Christs preparation to the miracle.

1 *Christ tooke her by the hand*

2 *She arose.* ver. 25.

1.

2.

The sequele of the miracle, is the fame which arose therof, *The bruit of it went through all the land.* ver. 26,

Forme of the miracle consists in,

1.

2.

Sequele of the miracle;

The 24. Sonday after Trinity.

Reason and occasion of the choise of these Scriptures.

BEcause it is but sildome whē there fals out 26. Lords daies or Sondaies after Trinity, therfore the Leitourgie of our Church sets not out any more, for any further Sonday, but foure for this last, being the fine and twentieth in number & alwaies the last immediatly going before *Aduent Sonday.*

Suumme of the 2 first Lessons.

And albeit they haue continued to appoint two Scriptures for the first two Lessons out of *Salomons Prouerbes*, as they did before. Yet with those doctrines concerning godlinesse and holinesse of life, they will also ioyne a confirmation of the *Aduent and Incarnation, Life, Death, Passion, Resurrection, and Ascension, of our Lord Iesus Christ.* And as *Ianus* is said to haue two faces, one looking backewards and the other forwards: So haue they chosen such Scriptures for

An excellent choyce made of the foure Scriptures for this last Sonday after Trinity.

this

this last Sonday after Trinity, which partly looke backewards, and are agreeable to the doctrines going before contained in the last halfe of the yeare, and partly forwards, which are futable to thofe comprehended in the firft halfe. For which caufe they have felected a moft accomodated portion of Scripture out of the prophecy of *Ieremy*, in the third place, in ftead of the Epiftle, being a moft Diuine, true plaine and remarkeable prophecy of the *Incarnation and coming of Chrift in the flefh*. And in the laft of the foure which they have culled out for this day, it may appeare, that the prophefies are fulfilled concerning Chrifts coming: becaufe he hath performed & effected (by Diuine & powerfull teaching, by extraordinary and miraculous working, by a glorious and victorious conqueft in fuffering) the offices of a Saniorvan t Redeemer, a King and a Prophet, and fhewed himfelfe thereby to be of two natures, perfect God, & perfect man, of a reafonable foule, and humane flefh fubfifting, and combined in one perfon.

Summe of the Epiftle and Gofpell.

The firft of thefe foure Scriptures is *Prouerbes* 15. wherin the fpirit of God giueth many gracious leffons by *Salomons* pen, vnto the children of the Church as

Mor. Prayer.
1 Lef. *Prouer.* 15 *Parts.*

Firft, concerning the well guiding and ordering of a mans tongue and words. *ve.* 1. to the end of the 7. & in other parts of the chapter.

1 Of the well guiding of the tongue,

Secondly, touching the difference that is put between the godly and the wicked, whom hee cals the wife and the foolifh (as he did before, and as hee doth oftentimes afterward) *ver.* 8. to the end of the 15.

2 The difference between the godly and the wicked.

Thirdly, hee difcourfeth of that *Autarchy*, contentednefle, painefulnefle, peaceablenefle, with other forts of graces and gifts of God, which are to be found in the righteous and godly, with the effects of thofe graces, and the contrary vices of the rebellious, wicked, and obftinate: which are not only abhomination to the Lord, but alfo dangerous & moft hurtfull, yea pernicious to the bodies and foules of fuch as

3 Of the contentednefle & peaceablenefle the righteous & the contrary vices in wicked men,

 Difference betweene godly and vngodly men,

doe delight therein. *ve.* 16. to the end of the 33. the end of the chapter.

Euen. prayer.
1 Lect, *Prouer*, 16

The sixteenth chapter of the *Prouerbes* of *Salomon* is the second of the foure, and the first Lesson for euening prayer, making mention

Parts.
1 Of Gods præscience and particular prouidence in the disposing of all things.

First, of Gods præscience and particular prouidence in the disposing and gouerning of all things, euen in each & euery mans priuate and particular affaires, *ver.* 1. to the end of the 7.

2 Of his happy estate which is content with a little,

Secondly, the text makes mention (as in the former chapter) of the happy estate of that man, which is content with a small portion righteously gotten, and rightously vsed: also it intreateth of Diuine eloquence, of iustice, righteousnesse, wisedome, discretion affabieneſſe, mercy, and grauity, both in Kings and others. & of the vices on the contrary side *ver.* 8. to the end of the 28.

3 Of reuerence due to the aged

Thirdly, *Salomon* speaketh of reuerence which is due to the aged, of the necessary vse and effect of correction and discipline. *ver.* 29. 30,

Epistle
Ier. 23. 5. to the end of the 8,

The third portion of Scripture is a part of the 23. chapter of *Ieremies* prophecie. *ver.* 5. to the end of the 8. wherein Almighty God by his Prophet *Ieremy*, out of that loue which he beareth to his people and sheepe, maketh promises to them.

Parts of the text.
3 Particular promises,
1.

First, to deliuer them out of the hands of spoyling and destroying sheepeheards: secondly, so to be sheepeheard himselfe in gathering them: thirdly, to prouide in time a righteous branch whom *he will raise vp vnto Dauid, which* (as he speakes by the mouth of the Prophet *Micah*) *shall feede that my people Israel.*

2.
3.
Parts of the text more special,
1 A prophecy of Christ to come.

These foure *verses* containe in them.

First, a prophecy concerning Christ to come, *verse* fifth and sixt.

Secondly,

Secondly the vse that Gods people are to make concerning this holy prophesie. 2 The vse of the prophesie,

The prophesie is 2 Parts of the prophesie,

1. Concerning the humanity and incarnation of Christ the sonne of God, of his kingdome and the administration thereof, *vers.* 5. 1 Humanity of Christ, and true incarnation,

2. Of his priesthood in saving his people, and of his prophesie in preaching and doing righteousnesse both before God and men, *vers.* 6. 2 His priesthood in saving his people,

The vse of the prophesie, in the peoples acknowledging of Gods goodnesse towardes them by a later experience then they had in times past, being a more speciall accessory & appendix of his favour. And this acknowledging, though in phrase and speech diuers, is diuersly set downe. Vse of this prophesie what it is

1. κατα στερησιν, *negatiuely: They shall no more say, the Lord liueth which brought vp the children of Israel out of the land of Egypt, vers.* 7. The prophesy is set downe both negatiuely and affirmatiuely,

2. κατα θεσιν, *positiuely and affirmatiuely: But the Lord liueth which brought vp, and led the seed of the house of Israel out of the North country, and from all countries where I had scattered them, and they shall dwell in their owne land, vers.* 8. A most manifest prophesie of the peoples returne out of captiuity, and of the saluation of Iewes and Gentiles which belong to Gods fold and pasture.

Though such a portion of scripture as this fourth, *Iohn.* 6. 5. to the end of the 14 *vers.* was chosen to be read and taught in the Church for the 7. Sonday after Trinity, concerning our Saviour Christs miracle of the 7. loaues, as this is of the 5. loaues. And though by the *Germane* Churches another is chosen farre different from both: yet our Church of England hath in very Christian policy done this, to put the people in minde (which they cannot doe too often) as concerning their duties of beleeuing, trusting, and putting all their confidence in God, and relying only vpon his fatherly prouidence, who as he raiseth from death to life, & restoreth to health the inueterate diseased, yea the desperate & incurable. Coherence & agreement of this scripture with another appointed for the 7. Sonday after Trinity. Reason of this choyce, Scope of this text,

So

Christ a most careful householder to prouide for the bodies as well as for the soules of his people.

So heere hee sheweth himselfe a most carefull housholder in prouiding food for the peoples bodies that are in health, whereby to preserue their bodies, and maintaine this health.

In this text S. *Iohn* sets downe,

First, the introduction or occasion of this miracle, in the first 10. *verses*, and in a part of the 11.

Secondly, he makes relation of the miracle it selfe, and the subsequent or effect thereof, in the rest of the 11. verse, and the other three verses following.

Parts of the text,
1 Introduction, or occasion of the miracle.
2 The miracle it selfe,

In the entrance or introduction & preparation which our Lord makes to the miracle, S. *Iohn* obserueth

Parts of the introduction.
1 Occasion.

First, the occasion which Christ tooke by reason of the distressed estate of the multitude which followed him, *ve.* 1. vnto a part of the 5. *vers.*

2 Deliberation.

Secondly, he obserues Christs deliberating & conference with *Philip* & *Andrew* about the matter: (notwithstanding his resolution in himselfe) in the rest of the 5. vers, to the end of the 9.

3 Preparation.

Thirdly, hee notes the preparation which our Lord maketh, consisting 1. In his placing the guests.

2. In preparing the bread & the fishes by blessing & distributing them to the people, *ve.* 10 and a part of the 11.

3 Considerations of the miracle.

The miracle hath three considerations,

1. First, concerning the number of them which were fed, (which as S. *Luke* also saith) was 5000.

2. Secondly, their eating till they were satisfied.

3. Thirdly, concerning the remainder of the fragments in the rest of the 11. *vers.* the 12 and 13.

Effect of the miracle, what it was, & what vse the people made of it.

The effect of the miracle is a testimony testifying and acknowledging of the power & efficacy of Christ by this diuine miracle, confirming this heauenly doctrine concerning Gods particular prouidence: and therby also strengthening the weake faith of his chosen people: *Then the men, when they had seene the miracle that Iesus did, said: This is of a truth the Prophet that should come into the world. vers.* 14.

A

A GENERALL CONNEXION and Harmony of all those holy Scriptures that are appointed to be read throughout all the Congregations and Parishes of England vpon all the Sabboth daies, or Sondaies throughout the whole yeare, as also vpon those great and solemne Feasts of *Christs Nativity*, his *Circumcision*, his *Appearing* and manifesting of himselfe to the *Gentiles*, his *Fasting*, and *Tentation*, his *Passion*, *Death*, *Resurrection*, *Ascension*, and his sending down of the holy Ghost, with the graces and gifts thereof, which fell vpon the Church, and shall continue with them to the end of the World.

Foure Sondaies in Advent.

First of all, for the 4. Sondaies before *Christmas*, which are called Sondaies of *Aduent*, holy scriptures are chosen, containing doctrines, exhortations, and their vses, as touching the coming of our Lord Iesus Christ, his first & his secõd coming: that is to say, his coming in the flesh for our saluation, and his second coming at the end of the world to iudge the quicke and the dead.

Christmas day.

Hereupon followeth immediatly the celebration of the feast of the *Nativity* of our *Lord Iesus Christ*, wherein choyce scriptures are culled out by the Fathers of the Church, concerning *Christs true incarnation*, his perfect birth, and taking true flesh of the flesh of the virgin *Mary*.

Christs Circumcision.

The day of our Lords circumcision, called *New-yeares day* is remembred in the next place: wherein the doctrines of Christs performing the sacrament of circũcision in his own person, and the true circumcision of the heart are handled.

To

Christs Epiphany, To these doctrines accordeth the doctrine of the *Calling* of the *Gentiles*, handled vpon the day of the *Epiphany* (that is, *Christs Apparition to the Gentiles*) commonly called, the *Twelfth day*: when the wise *Gentiles* came from the East to *Ierusalem* to worship Christ the new-borne babe, and Sauiour of the world.

Fiue Sondayes after the Epiphany, The 5. Sondaies after the *Epiphany* are next in order, wherein the doctrines concerning Gods fauour vnto all Nations, in redeeming, calling, and sauing them by Christ his sonne, are discoursed vpon.

Septuagesima, *Sexagesima*, *Quinquagesima* Sondaies, On the 3 Sondaies following called *Septuagesima*, *Sexagesima* & *Quinquagesima*, are chosen texts of holy Scripture, conteining doctrines of *Humiliation*, that the church may be prepared vnto the celebration of the happy memory of our Lords perfect humiliation, by his falling and temptation, as also by his passion and death.

Sixe Sondayes in Lent, Vpon the 6. subsequent Sondaies, called the sixe Sondaies in Lent, are fit scriptures chosen out, containing doctrines, exhortations & dehortations, as touching the true humbling of our selues in soule and body, by refraining of those sins which do hinder our true and hearty seruice of God: As also by the embracing of those graces and vertues which doe make vs fit vessels for God to be serued in, whereby wee may be the more effectually humbled and cast down in sorrow against the time of the memoriall of Christs sorrowes, caused by our sinnes: and therewithall meditate the ioyes, which all Christians doe conceiue in that most comfortable doctrine of Christs Resurrection.

Easter day, Hereunto is annexed the celebration and commemoration of our Lords Resurrection, vnder the name of the Feast of *Easter*: wherein the church hath made choice of doctrines accordingly, not onely to proue the truth of Christs powerfull Resurrection, but also therewithall to argue the necessity of our dying to sin, and rising againe to newnesse of life.

Fiue Sondayes after Easter, On the 5. Sondaies following this feast of *Easter*, they haue picked out such texts of holy scripture as do proue the truth

truth of the doctrine concerning Christs resurrection: such scriptures also which doe propound exhortations to viuification, as well as mortification: that so they may be the better fitted to make benefit of Christs Ascension, another great pillar vpholding Gods house.

Ascenſion day.

The solemne feast of our Lords *Ascension*, is remembred in the next place: for the which feast holy scriptures are also chosen to proue the truth and the necessity of that most comfortable doctrine of our Sauiours ascending into heauē: both to prepare a place for his elect children, as also to send downe th holy Ghost vnto the Church in most plentifull maner, which he did at the feast of *Pentecost*, commonly called *Whitsonday*, or *Witsunday*.

Whitſonday, called Pentecoſt.

At the time appointed, our Lord performed his promise concerning his sending of a comforter vnto his Church, namely vpon this day called *Pentecost*. For which cause the church hath chosen remarkable scriptures, to the intent that all Gods people dispersed vpon the face of the earth, may with true thankfulnes acknowledge so vnspeakable a benefit.

Trinity Sōday The 25. Sondayes after Trinity.

The Vnity in Trinity, and the Trinity in Vnity which, is to be worshipped, cannot bee remembred: and therefore some scriptures are also appointed for the commemoration and celebration of that most diuine and sacred mystery, not onely vpon that day which is called *Trinitie Sonday*, but also for fiue and twenty Sondaies after: Wherein, as vpon this day, the doctrines concerning the mystery of this indiuisible Trinity, are handled: So for the twenty fiue Sondaies after this feast, (which make vp the other halfe yeare,) they haue selected such texts of holy scripture, as may most fitly stand Gods people in stead for doctrines and exhortations, vnto the bringing forth of the fruites of the spirit, and to the hatred and detestation of the workes of the flesh.

An

AN INDEX, OR TABLE,

of all thoſe two hundred and ſixtie holy Scriptures (which are contained in this harmonicall Teſſarography, or Combination) whether they be whole chapters, or parts and parcels of chapters, out of the old and new Teſtament, with the number of the page where euery Com-*bination beginneth.*

FOr the firſt Sonday in Aduent theſe foure concordant holy Scriptures are choſen out,

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Eſayes propheſie the firſt chapter, is for the firſt Leſſon at morning prayer.

Eſayes propheſie the ſecond chapter, is for the firſt Leſſon at Euening prayer.

Romanes, chapter 13. verſe 8. to the end of the chapter, is for the Epiſtle.

Matthew. 21. chapter, verſe 1. to the end of the 13. verſ. is for the Goſpell.

Second Sonday in Aduent, Page. 11.

Eſay. chap. 5. Morning prayers, firſt Leſſon.

Eſay. chap. 24. Morning praiers, ſecond Leſſon.

Romanes 15 chapter, verſe 4, to the end of the 14. verſe, for the Epiſtle.

Luke 21. chapter, verſe 25. to the end of the 33. verſe, for the Goſpell.

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Eſay. 25. chapter, Morning praier, firſt Leſſon.

Eſay. 26. chapter, Euening praier, firſt Leſſon.

1. Cor. 4. 1. to the end of the 5. verſ. Epiſtle.

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Eſay

Esay 30. chapter. Morning prayer. first Lesson.
Esay 32. chapter. Euening prayer, first Lesson.
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John 1. 19 to the end of the 28. verse. Gospell.
Proper Psalmes for Morning prayer be the 19. 45. 85.
Proper Psalmes for Euening prayer, be the 89. 113. 132.
Esay 9. chapter. Morning prayer first Lesson.
Esay 7. chapter. 10. to the end of the 15. ver. Eue. pra. 1. Lesson.
Luke 2. chap. 1. to the end of the 14 ver. Morn. pra. 2. Lesson.
Titus 2. chap. ver. 4. to the end of the 8. ver. Euen. pra. 2. Lesson.
Hebrewes 1. 1. to the end of the 12. verse, Epistle
John 1 ver. 1. to the end of the 14 verse. Gospell.
Esay 7. chapter. Morning prayer first Lesson.
Esay 8. chapter, Euening prayer, first Lesson.
Galat. 4. 1. to the end of the —. for the Epistle.
Matthew, the whole first chapter for the Gospell.
Gene. 17. chapter, Morning prayer first Lesson.
Deuter. 10. 12 to the end of the 15. verse, Euen. pray. first Lesson,
Rom. 2. 17. to the end of the 29. ver, Morn. pra. 2. Lesson.
Colossians. 2. Euening prayer, second Lesson.
Romanes. 4. 8 to the end of the chapter, Epistle.
Luke 2. 15. to the end of the 21. verse, Gospell.
Esay 40. chapter, Morning prayer first Lesson.
Esay 49. chapter. Euening prayer, first Lesson.
Luke 1. 2. to the end of the 22. verse. Morning prayer 2. Lesson.
John. 2. 1. to the end of the 11. verse, Euening prayer 2. Lesson,
Ephes. 2. 1. to the end of the 11. verse, Epistle.
Matthew, 2. 1. to the end of the 12. verse. Gospell.
Esay 42. chapter. Morning prayer, first Lesson.
Esay 46. chapter, Euening prayer, first Lesson.
Romanes 12. 1. to the end of the 5. verse, Epistle,
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Esay, 52. chapter. Euening prayer first Lesson,
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Nativity of our Saviour Iesus Christ. Pag. 23.

Sonday after the Nativity of Christ. Page. 31.

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Esay

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- *Eſay. chap. 5. Morning prayers, firſt Leſſon.*
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- *Eſay. 25. chapter, Morning praier, firſt Leſſon.*
- *Eſay. 26. chapter, Euening praier, firſt Leſſon.*
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- 1. *Thes.* 4. 1 *to the end of the* 8. *verse Epistle.*
- *Matth.* 15. 21. *to the end of the* 28. *verse, Gospell.*

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- *Genes.* 39. *chap. Morn. prai.* 1. *Lesson.*
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- Iames 1. 22. to the end of the 27. vers. Epistle.
- Iohn. 16. 23. to the end of the 30. vers. Gospell.
- Proper Psalmes for Morning praier, be the 8. 15. 21.
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- Deut. 10. chapter, Morning praier, first Lesson.
- 2. Kings 2. chap: Euening praier. first Lesson.
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